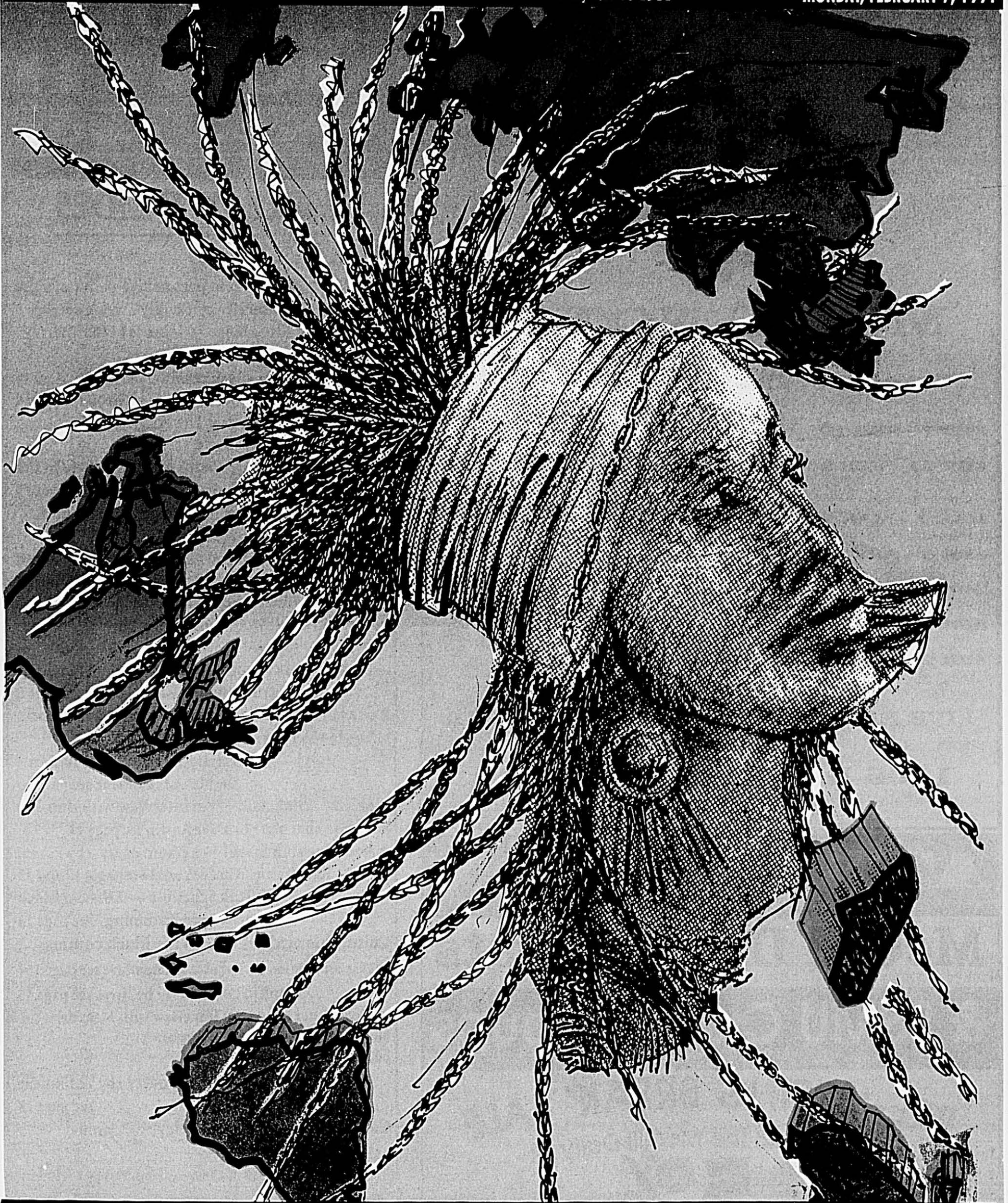


THE MCGILL DAILY

VOLUME 83 • NUMBER 64

One month to celebrate our history since 1911

MONDAY, FEBRUARY 7, 1994



BLACK HISTORY MONTH

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BLACK HISTORY MONTH

SPECIAL ISSUE

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The Race for knowledge

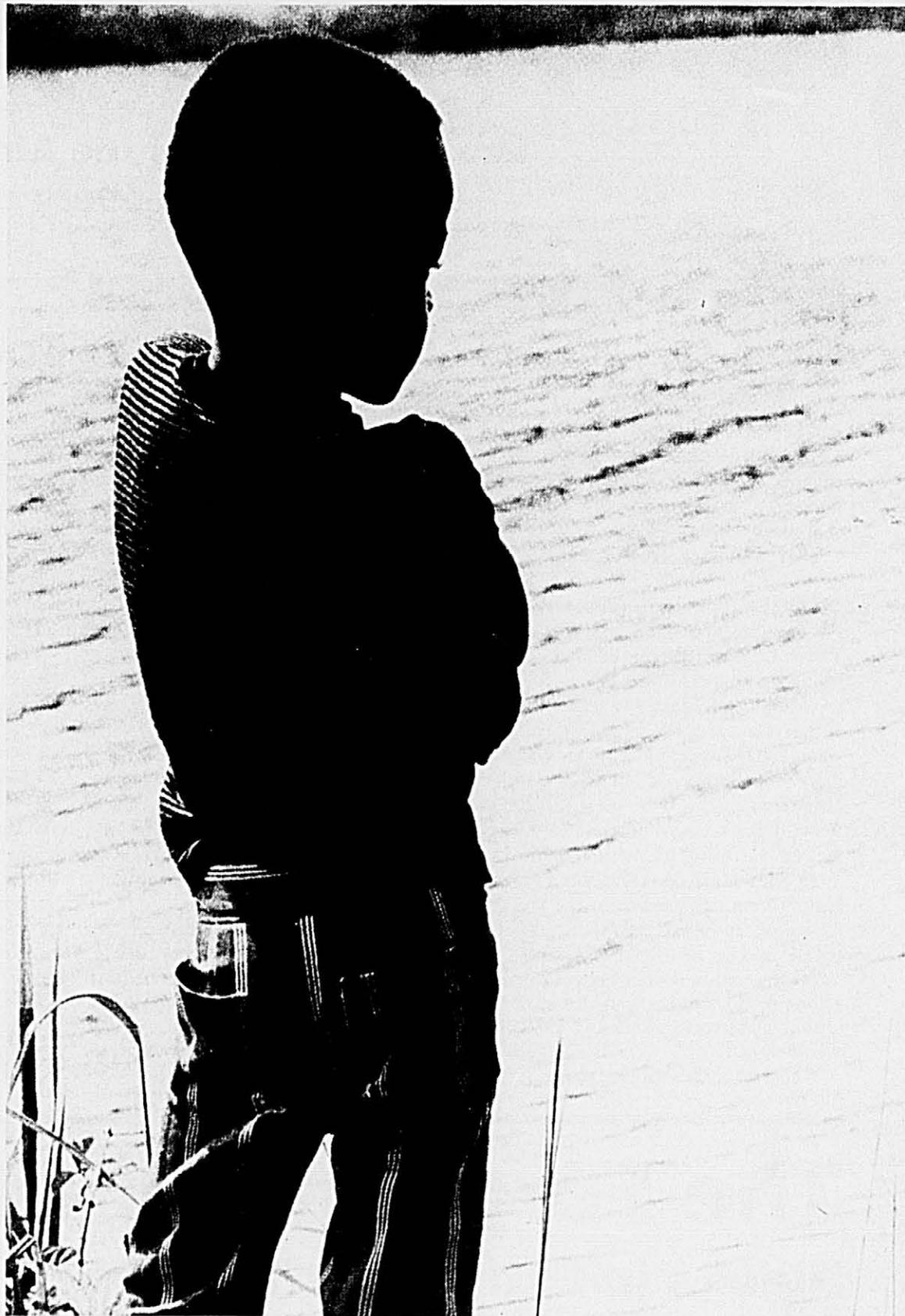
What is knowledge? More specifically, what is European or Eurocentric knowledge? What is African knowledge? Is knowledge culturally determined and do some cultures or peoples, say Europeans and their relatives, have more or better knowledge than others?

Knowledge, science and technology is said to have *really* started with the Greeks. The Romans inherited this legacy and imparted this gift to the rest of Europe. Then, with the fall of Rome, came Europe's Dark Ages when all knowledge was lost, or at least locked away. It took 700 years for Europe to emerge from this 'dark period'. Marco Polo, Columbus, Vispucci then left their shores to 'discover' and bestow 'european' knowledge on the rest of the world.

This is the way the story is told. Asians, Native American, Africans, and Pacific Islanders were waiting to be civilized. Nothing is said of the murder, plunder, exploitation, and outright barbarity of these men and those that followed them.

When Karl Marx wrote *Das Kapital* he attempted to illustrate the nature of capitalism. Lenin brought this discussion to its logical conclusion with his analysis of imperialism. Marx was a German who, by many accounts, could have passed for a black person. Starting with his eyes, L. Schwarzschild stated: "They were dark eyes on a dark face, and the hair was pitch black, the nose somewhat broad, and the whole appearance justified the nickname 'Moor' his father had given him." without hesitation, Engels and a number of other associates of Marx described him in similar terms.

And who were these Moors? Only the very people who, beginning in the 8th century AD up until the 15th century, ruled Spain, much of Portugal, and Southern France. These Arabs and Africans brought science, math, literature to Europe at a time when Europe was sleeping.



They laid the foundation for European Enlightenment and, ironically, provided many of the tools necessary for the conquest of what we know as the Third World.

"Continents" do exist in isolation from one another. In fact, what is a continent anyway? Africa is connected to Asia, Asia to Europe and North America. And, from the earliest humans to the creators of the earliest "civilizations", people have migrated from continent to conti-

nent and, in the process, exchanged information. Most of the early Greek philosophers including Homer, Diodorus, Lucian, Apollodorus, and Aristotle, from their own testament, learned at the feet of the Ancient Egyptians and Ethiopians who they and Herodotus described in no uncertain terms as having "black skin, wooly hair, and thick lips".

In fact, Aristotle "borrowed" thousands of books, stocked information accumulated over

hundreds of years, from Egyptian libraries when Alexander the Great invaded Egypt. Much of this information was later passed on to the Romans. So again the question what is European knowledge?

Part of the challenge in fighting all the many "isms" of the world is to challenge ourselves and our own notions of race and knowledge and evaluate to what extent false notions have been imposed on us and then internalised. This is imperative in

order to avoid falling prey to the dogma and rhetoric that imperialists and racists are guilty of in their attempts to justify their actions.

That Marx had some "mixed blood" should not surprise anyone. Ferdinand Lassalle, a black German Jew, was the founder of Germany's first working class party, the Social Democratic Party. But as part of this broad based trend to throw socialism out the window, Marx has been wholly dismissed by many, even by those "progressive" forces.

Even more disconcerting is the fact that many Blacks, who could benefit from his analysis and even add to it, have fallen into this trap. Marx and Frederick Douglass, the great black abolitionist, could have passed for brothers. A question worth asking however, is does the fact that Marx was not a white man, as far as the working definition of white goes (meaning the classification that is used to maintain the status quo and exclude even those with only a small drop of black blood from positions from power), make his analysis more acceptable to us as black people?

Does it make him more acceptable to Blacks who may otherwise be weary of adopting this "eurocentric" knowledge. Does this make him even less acceptable to a world that has convinced itself, or fooled itself into believing that capitalism is a free and democratic system, while ignoring the fact that exploitation and vast inequality are inherent features of capitalism.

All theories and social thinkers should be up for scrutiny and judged based on their merits or lack thereof. But, keeping in mind that this is the one month that's assigned for black history, let us not be dogmatic. Let's not be misled by those who themselves are not sure which direction they themselves are going or worse, know exactly where they are heading and want to derail the rest of us.

Dave Austin

SINCE 1911

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THE MCGILL DAILY

Life as a black "revolutionary"

She could list all of the African Kings and Queens and did every chance she got.

BY MARIAME KABA

of the need to save them, and how they were the only hope for the future. The more she talked about children, the farther up in the ranks she rose. Soon she would be considered the leader of the black community. She loved children, the more you talked about them, the more you appeared to be a moral and concerned person.

She was thinking of volunteering her time in the service of the little runts. She had to make sure that she could volunteer at a place that only catered to "promising" youngsters. Those were places that got attention from the media and politicians. The other alternative would be to volunteer at a place that was already successful in "reforming" corrupt young souls. The first alternative was much more attractive. Jameela never liked to get her hands dirty.

With the renewed interest in Africa, Jameela was being sought after more and more. She was asked to speak about African History from its inception to the present. Jameela was an expert in all African eras after she had read Dr. Ben, Karanga, Assante. She was well versed in the language of the new Afrocentric Canon. She could list all of the African Kings and Queens, and did, every chance she got.

Whenever some annoying person in the

audience asked her if she had ever been to Africa or to any areas that she purported to be an expert in, she would state that one did not need to study these things first hand since there were such great scholars as Dr. Ben and the like to rely on.

But she would hasten to add that she would jump at the opportunity if it were ever available to her. It was a lie but nobody ever had to know that.

Anyway she knew many people who had gone to Africa. They stayed at high class hotels, ate at American restaurants and bought a lot of souvenirs. However none of them ever intended to go back to the Motherland. Once was definitely enough for them.

One day during one of her lectures, somebody in the audience offered to buy her a plane ticket to Senegal. Senegal and Ghana had become par excellence the places of choice for African-Americans to visit. It seems as though they are the only two African countries that exist these days.

Almost every single African-American seems to have traced their ancestry back to those countries. If every African-American truly had ancestors who came from Ghana and Senegal then those two countries would be deserted today because there would have been nobody left after the slave trade.

Nevertheless, for the first time, Jameela Jamal-Abdul was left completely speechless. She had never expected that someone would ever call her bluff. If she didn't accept this offer, she would lose her credibility forever — but if she did take him up on his offer, she would be forced to visit a country of street vendors and taxi drivers (that's what all Senegalese did in N.Y!).

Finally, she gathered her wits and said: "Well, Brother, I would love to accept. However until the state of Black People in this country, in the US of A, is much improved, I cannot and will not allow myself a moment of rest or personal gratification."

Before the last word, the crowd broke into thunderous applause. Jameela Abdul had cemented her place as a leader of black people in the US. The newspapers painted a picture of her as a selfless, truly committed and dedicated black activist.

She was invited to Europe, Canada and even Japan to speak. She accepted those invitations without a second thought. When a letter arrived from the Ivory Coast inviting her to speak there, she couldn't get rid of it fast enough. In the midst of her speaking engagements, nobody once asked why she had never been to Africa. It was never an issue that she was an expert of something she knew nothing about.

Oh well. Such is the nature of the game.



SALAAM MALAIKUM, Sister. Malaikum Salaam, Sister.

Jameela Jamal-Abdul was a tall woman, she never blended into a crowd. She wore dreadlocks on her head and loud prints for clothing. She always talked politics, all other things were trivial to her existence.

Where there was a cause to spearhead, Jameela was there. She felt strongly about the environment, racism, sexism and all other -isms. Her oratory skill was only exceeded by her dazzling attire. When she was of the mind, she would dawn a West African boubou. When she wanted to show solidarity with the indigenous people of Peru she would sport a poncho.

Jameela Jamal was a renaissance woman — a jack of all causes. She talked so knowledgeably about all parts of the world that you were sure that she'd seen it all first hand. But Jameela hadn't been outside of N.Y.C. She hadn't even ventured as far as New Jersey.

But as she would say, knowing about one 'ism' made you an expert on all others. It was part of the "global system of oppression". She never could explain what that meant. But it didn't matter. It sounded good in speeches and always got a rise out of the crowd. She would keep using it until she thought of an equally effective obscure expression to exploit.

Jameela was a revolutionary, she wanted to become a lawyer. She was everyone's mouthpiece, she could articulate their grievances even better than they could. This is probably why she saw no need for any prolonged contact with the oppressed majority. She had an idea of how they lived, what they needed, and that was enough. And besides she could quote Malcolm X with the best of them.

Jameela loved children. She loved to talk

The Forgotten Ones Blacks in Latin America

BY GONZALO NUÑEZ

MONTREAL (CUP) — We often think of Latin America as being exclusively the land of Indians, whites, criollos and mestizos. Very rarely do mainstream media and politicians refer to that land as the land of Blacks, even though their presence in that part of the world can be traced back a few hundred years.

Blacks have been systematically excluded from the mainstream as well as from most influential social and political formations everywhere in Latin America and in the Spanish-speaking Caribbean islands. Even worse, they have been ignored, as if their presence in our continent's southern hemisphere is not worthy of any particular significance of tradition.

Black people are not uncommon in Latin America. They have a strong representation within the general population of many South American countries. Columbia, Venezuela, Brazil and Peru are some of those countries where their labour was essential during the continent's centuries of slavery. That is how their history began on the American continent.

Blacks also settled on the Atlantic coast of many Central American countries, such as

Honduras, Nicaragua, Costa Rica and Panama. But nowadays, their presence is proportionally stronger (in comparison to the white or Indian population) in those Caribbean islands where Spanish is the official language — the islands of Cuba, Hispaniola (Dominican Republic) and Puerto Rico.

Being Black in Latin America is no different from being Black in the U.S. or in Canada. Both share the same daily problems of racism, discrimination, exclusion from power structures and economic disadvantage. Even though they don't speak the same language, they share the same language of frustrations and concerns.

Different places, same problems.

Whenever I travel to South America, I cannot help but ask myself two fundamental questions. Why is it that some of my own people haven't yet learned to respect our black latino brothers and treat them equally? Why is it that even today, in 1994, a mixed marriage between a white and a black person in Latin America often causes a family dispute?

Different places, same attitudes.

From food to religion, from dress to fu-

neral rites, from forms of greetings to vocal inflections, Blacks living in Latin America have taken part in almost all levels of the culture-making process.

But perhaps the cultural expression "par excellence" which has transcended all social classes and formations of people based on skin colour or ancestral background is music. Music with African roots.

It was developed and was made more sophisticated over several generations by black latino musicians. You can hear this music in any Latin American country as well as in North America, Europe and Japan. Salsa, merengue, Latin jazz, cumbia and samba have delighted millions of fine dancers all over the western world.

Furthermore, their culture and ways have often been explored or referred to by many great Latin American award-winning novelists, such as Gabriel Garcia-Marquez, Isabel Allende, Mayra Santos and Alejo Carpenter, to name just a few.

Knowing all this, it is time for us Latinos to acknowledge and welcome the idea that our culture not only contains elements of Spanish and Indian culture, but also contains African blood and African cultural elements. And be proud of that historical fact.

South Africa's Future In the Ballot

After decades of struggle the
reality of elections draw near

BY AMETH LÔ AND GWEN SCHULMAN

THE SYSTEM of apartheid is disintegrating daily under the pressure of the ANC and other democratic forces in South Africa. South Africa's first non-racial democratic elections are slated for April 26 to 27, 1994. They represent the culmination of decades of struggle by black South Africans against a system of rigid white supremacy that was enshrined in the constitution and enforced through the barrel of a gun.

For decades the people of South Africa paid a heavy price in the struggle against apartheid. Thousands were imprisoned, exiled, brutalized and killed as they confronted one of the most militarized states in the world, backed by powerful Western nations (most notably Great Britain and the United States).

The recent history of South Africa cannot be fully understood without looking back at the mechanisms that created and sustained white minority rule over the black majority.

1948 saw the consolidation and expansion of a series of laws into a system of racial classification and segregation known as apartheid. The system excluded the black majority from political power. It confined them to 13% of the national territory through massive expropriation and relocation, and denied them access to decent education and health care.

The ultimate goal and result was the creation of a large reservoir of cheap black labour, and a small white élite with a complete monopoly on economic and political power.

But the watershed year of 1948 also held the seeds of apartheid's destruction. The black population moved quickly to resist the further entrenchment of the British and Boer élites. It galvanized a faltering African National Congress (established in 1912), and transformed it from a narrowly based ethnic organisation to a broad-based, non-racial nationalist organisation.

In 1955 it clearly laid out its principles in the Freedom Charter, which envisioned the establishment of a non-racial democracy guaranteeing fundamental rights without discrimination on the basis of race, sex or religion.

In reaction to the intensification of the struggle against apartheid, the government resorted to mass arrests and repression, including the notorious Sharpeville Massacre of 1960 which killed 69 people and injured 176 more who had been demonstrating against the pass laws which required black South Africans to carry internal passports.

A state of emergency followed during which more than 20,000 people were arrested, and the ANC, the Pan-Africanist Congress (PAC) and the South African Communist Party were banned, bringing the country to the brink of an explosion.

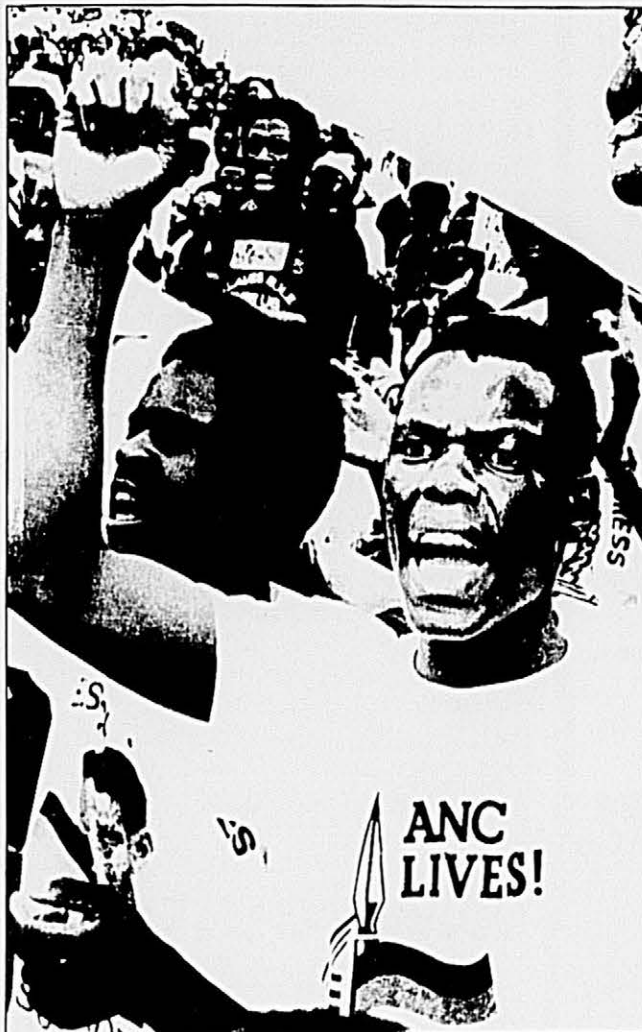
In the face of repression by the government, liberation movements adopted new strategies to ensure the survival of the struggle. The armed wing of the ANC, Umkhonto We Sizwe (the Spear of the Nation), was created under the leadership of Nelson Mandela, inaugurating a new phase in the global strategy for liberation.

Acts of sabotage were launched against government infrastructure, and the police apparatus in particular. Nationalist leaders continued to be harassed and detained, and in 1964, 8 high-ranking leaders of the ANC, including Nelson Mandela, were condemned to life in prison by the Pretoria court, and transferred to Robben Island.

Despite this serious blow to the movement, the ANC continued its strategy of urban guerrilla warfare, and launched a diplomatic offensive which led to the opening of missions in several foreign countries. Apartheid was declared a crime against humanity by the United Nations, and Western countries declared sanctions.

Unfortunately, the sanctions remained mainly theoretical as most countries preserved their economic relations with the fascist regime in Pretoria.

The increasing influence of the black consciousness move-



ment, of which Steve Biko was a founder, also contributed to the emergence of a new generation of youths, who became actively involved in the liberation struggle. This new politicization led to popular uprisings in Soweto.

On June 16, 1976, the police opened fire on a demonstration of students protesting against the alienating educational system imposed by apartheid. The result: 618 dead, and 1,500 wounded. New organisations emerged, and focused on problems linked to the horrendous living conditions of the black majority.

During the 1980s over 100 organisations involved in this new wave of resistance came together to form the United Democratic Front (UDF), a national coalition. With the establishment of the UDF, the members of the exiled ANC who had successfully infiltrated student organisations, unions, women's groups and youth movements, managed to maintain an internal presence which was instrumental in later forcing the government negotiations.

Under relentless pressure from the anti-apartheid movement both within South Africa and internationally, on Feb 2, 1990, President F.W. De Klerk finally announced a series of measures which answered some of the demands of the ANC. A few days later Mandela and other leaders were liberated from prison, and political parties unbanned. These actions constituted the first steps in the gradual dismantlement of apartheid and the establishment of a non-racial democracy.

The negotiating process, in which 26 parties are involved, has led to the establishment of the Transitional Executive Council, a multiparty transitional body that has essentially replaced South Africa's all white Parliament.

Its mandate is to provide each party at the negotiating table a share in the governing of South Africa in this period leading up to elections, to monitor the various armed groupings in the country, and to oversee the formation of a national peacekeeping force. The force is to be made up of former

guerrillas of Umkhonto and members of the South African Defence Force.

The elections at the end of April will result in the formation of a 400 member transitional parliament which will serve as a nationally unified legislature for the interim government, and as a constituent assembly which will draft a permanent constitution.

According to the most recent polls, the ANC will receive around 65% of the national vote. Last week it published its list of 200 candidates. The ANC's longstanding and crucial relationship with the South African Communist Party (SACP) is evident in its ordering of candidates. Of the top 50 candidates, 27 are SACP members.

Nelson Mandela is placed at the top of the list, followed by Cyril Ramaphosa, the Secretary General of the ANC, Thabo Mbeki, the National President, and Joe Slovo, the President of the SACP. Winnie Mandela is guaranteed a seat in the new parliament with her position of 31st in the candidates' list. She is one of 30 women in the first 100 candidates.

Meanwhile, since the announcement of elections, violence has intensified in the black townships. More than 10,000 people have been killed in the last three years. This political violence is due in large part to the refusal of extremists to participate in the democratic process. The right wing has ironically managed to overcome the colour bar of the apartheid system to form a united front determined to discredit the ANC and destabilize the country sufficiently to destroy the possibility of free and fair elections.

The Freedom Alliance includes the Afrikaner Volksfront, a united front of extreme right wing organisations, the Inkatha Freedom Party and the leaders of Ciskei and Bophuthatswana homelands. This alliance has ready access to arms to press its point. There is incontrovertible evidence that it enjoys a privileged relationship with members of President de Klerk's security forces, and it is believed that the Volksfront can mobilize 500,000 Afrikaners with military training to defend the principle of Afrikaner self-determination.

At present, the Alliance has been remarkably effective in terrorizing township residents and assassinating grassroots political leaders.

The ANC has had to make major concessions to the powers behind the apartheid system, in order to avert a confrontation with the army and a civil war. It has renounced its demand for a centralized, unitary State. It will have to work within a government of national unity with parties that will share at least 35% of the seats in parliament.

The ANC has also accepted that the provinces will have large powers over areas like education, health, and provincial and municipal matters. Even if Mandela is elected, he will be assisted by 2 vice-presidents. This concession represents a kind of consensual triumvirat for difficult situations. Blackmail, terror tactics and violence continue to be the favoured strategy of the extreme right. They are prepared to go to great lengths to sabotage the political transition.

The future government of South Africa, under ANC leadership, will inherit a situation of profound social malaise. As long as the nationally unified government is in power, the ANC will have only dubious control over the State.

The civil service, the security forces and the judiciary will remain virtually intact. In the context of a country whose population expects and has won the right to rapid and fundamental change, these limitations could prove disastrous. International support in this final phase of the dismantlement of apartheid will require ongoing vigilance and a commitment to helping uproot and destroy apartheid and its legacy.

Call for Nominations

David Thomson Award for Excellence in Graduate Supervision and Teaching

The Faculty of Graduate Studies and Research is pleased to invite nominations for the newly created David Thomson Award for Excellence in Graduate Supervision and Teaching. The first annual Award will be presented at the Spring 1994 Convocation.

To be eligible, a professor must have taught at the graduate level at McGill for a minimum of three years. Professors should be nominated for their excellence in supervision and teaching of graduate students. Coordination of graduate programs will also be taken into account.

Nominations should include:

- letters of support from at least one faculty member and between three and six current or former graduate students;
- The curriculum vitae of the nominee;
- and a completed nomination form.

Nomination forms and more information can be obtained from the Office of the Dean of Graduate Studies, Room 308, Dawson Hall (phone: 3991, fax: 8257).

**Deadline for nominations:
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LBGM (Lesbian, Bisexual and Gay Students of McGill)
The Women's Caucus
The Women's Union
Group Action
The External Affairs Committee

This is no mystery

BY AARON BONNER

BLACKS HAVE LIVED in Canada since 1628. This is a testament to the significance of the black or African-Canadian history in this nation. Over the decades since then, the black Canadian community has become more diverse and has increased in size.

Black Canadians can trace descendants from all corners of the globe. From Nigeria, Egypt, Ghana, Jamaica, Trinidad, Brazil, the Dominican Republic and the myriad other nations that constitute the black communities around the world, we bring a cultural diversity to this country.

The first blacks arrived in Canada as slaves in the 1620s. In the 1700s, after the American Revolution, free black Loyalists began emigrating to Canada from the U.S. These emigrants settled in Nova Scotia, New Brunswick and Southern Ontario in response to promises of free land, and investment and funding opportunities on the east coast.

They were promised these opportunities by the British colonial government for their patriotic service to the queen during the American Revolution. However, the promises proved to be false, and blacks had to suffer through harsh climates, and inhospitable white communities. Like the Canadians,

the British government reneged upon its promises to help these Loyalists.

Disappointed and disillusioned, many of the black settlers returned to the U.S. Simultaneously, many joined the back to Africa movement.

Slavery existed in Canada from the 1600s until 1834, when it was abolished in the Commonwealth of Britain. There had been independent movements for abolition in various Canadian centres before this time, which succeeded in limiting the expansion of slavery. Although the practise of slavery declined steadily in Upper Canada after 1793, apathy and racism slowed the adoption of complete abolition.

Large numbers of blacks also came to Canada as refugees after the war of 1812. Similarly, the fugitive slave populations entering Canada on the illustrious "Underground Railroad" helped to increase the population of Canada's inhabitants of African descent. By 1861, there were approximately 6000 Blacks in Nova Scotia alone and about 14,000 blacks living in Ontario. Canada's black population peaked during the 1800s at 21,496 in 1871.

But the end of the civil war and

the loosening of anti-black legislation such as the "fugitive slave" laws in the US provided many of these new Canadians with a viable reason to return to the place of their birth. Many of the Blacks who had taken up residence in Canada during the Civil War era returned to America. But the black populations in Nova Scotia, New Brunswick and southern Ontario particularly, continued to thrive.

Blacks in these areas were often responsible for their own churches and community centres.

The bitter shadow of racism and discrimination often kept these individuals isolated and segregated in their own communities. In Nova Scotia, for instance, blacks were banned from many public schools and had to rely upon their own resources for the educating of their youth. With sub-standard segregated housing and poor equipment and facilities, communities such as Dresden, Ontario and areas of Dartmouth, Nova Scotia did remarkably well in the face of adverse conditions.

Heroic people who were very much pioneers, these 19th century blacks are an example of the tenacity of the human spirit. The presence of blacks in pre-1900 Canada is often neglected or ignored, but the contributions of these individuals to Canada cannot be underestimated.

Intercultural not interracial

BY ASTRID JAQUES

"RACE" HAS BECOME another class concept. In crude, generalizing and stupid terms, the person of European descent we call "white" is seen as highest up in the capitalist ladder; the person of Asiatic descent we call "yellow" is definitely upwardly mobile and reaching "whiteness". Native Indians we call "red" are "non-existent". As for peoples of African descent, they are "struggling to keep up." This whole rationalization, as scary as it may be, is the basic framework of thinking for most people in the west.

The fact is we are all genetically "impure." We are all products of different histories. Cultures have been mish-mashed, turned around and forever changing. Colonialism, slavery and cultural "exchanges" are some of the most tangible examples of the agglomeration of cultures that we all constitute.

Latin Americans and Middle Easterners are classic examples of the products of these three "events." The fact that, biologically speaking, there is no such thing as race (ie. a woman of African descent could share more in common biologically with a woman of European descent) suggests that my own descent does not seem to matter to many. Yet we cling to this race concept for dear life. The true differences are not in so-called race, but in culture and

class, all of which have been constructed.

Considering these claims, it becomes difficult to discuss "interracial" relationships. To me, it is "intercultural" relationships which can cause conflict. If we look at the historical dynamics between men and women of different origins or classes, we can see how strained they normally were. This is not only because of differences in genetics, but of history.

Yet, if used wisely, these rela-

The true differences are not in so-called race, but in culture and class.

tionships can become rich, enlightening and revolutionary. If used destructively, they can create a block for many because the history of hate and fear has been embedded in our cultures as human beings.

If a woman of African descent is dating a man of European descent, she is seen by her peers as a traitor to her "race". This holds true despite the possibility that peoples of African descent may share unity only in the face of oppressors. As such, a

black woman may also be seen as trying to move up the capitalist scale or as a "ho" who has no conception of the history of rape. The dynamic of such inter-racial relationships have inherited. We all know that black women brought over from the mother country to the new world were faced with numerous atrocities and that rape by the white man was frequent and almost banal.

Black women were seen as objects of pleasure and completely dehumanized. The remains of this way of thinking are obvious when women of colour who are raped by white men are not taken seriously, are looked upon as sluts, and seen as having asked for it.

The image of black women being sexually promiscuous was fabricated by European colonizers to justify rape, and this image lives on in the subconscious of many western men. This is why I understand the worry or anger some black people may have at this type of relationship.

But we are in 1994 and we have an obligation to move on. If, by coincidence, and for the right reasons, (ie. love, respect, mutual admiration and attraction) two people of different origins were to come together, acknowledge their differences, celebrate them and take their histories into the relationship, it would contribute to the breaking down of barriers, and would be a strength for the human race.

Recognizing Black scholarship

Dalhousie creates chair in Black Canadian Studies

BY SANJAY RUPARELIA

WITH OVER 400,000 Blacks living in this country, Canadian Black history has largely been ignored. In an attempt to rectify this situation, members of the academic community at Dalhousie University in Halifax have created a Chair in Black Canadian Studies.

Named in honour of the first native-born Black Nova-Scotian to graduate in law, the James Robinson Johnston Chair in Black Canadian Studies is dedicated to addressing the historical and present lack of recognition of the Black community's significant contributions to this country.

"There is a tremendous need for Black academic advocacy, yet there is little or no Black scholarship at the university level," said Garvin Jeffers, principal of Westmount High School and vice-president of the Quebec Board of Black Education. "You can see this at McGill, which has been blatantly insensitive to the needs of Black students who have been asking for a Black Studies Program. By appointing a senior distinguished scholar with an established corpus of work, the Chair will do a great deal to change this situation."

Anticipated to begin as early as the fall of 1994 at Dalhousie University, the chair is, in part, a recognition of Nova Scotia's large Black population.

The Johnston Chair will be the first endowed chair in Canada to support outstanding Black scholars. Of the required \$2.5 million endowment, the campaign has already raised over \$1.3 million, including a \$400,000 contribution from the federal Ministry of Multiculturalism.

"I can't wait to see it get started because I see great things coming from this Chair," said Dorothy Wills, a member of the the Advisory Council to the Chair.

In addition to teaching, conducting research, and developing and revising curricula, the first holder of the Chair will travel to major Canadian cities at least twice a year.

"The program's housed at Dalhousie but we like to think that it will have an impact much further afield. This is a national program," said Marie Chapman, coordinator of the Chair's fundraising campaign at Dalhousie.



Garvin Jeffers, vice president of The Quebec Board of Black Educators

Through lectures and workshops, the Chair will hopefully infuse the national dialogue with a Black perspective concerning issues of social and economic rights, employment, housing, public schooling, and immigration.

The new chair will be assisted by a culturally and academically diverse group of visiting Black scholars who will also present talks and seminars to educational institutions and community organizations.

The need could not be more real. While over 400,000 Black Canadians live in Canada, Black history, culture, and contributions have been literally written out of many educational textbooks.

"So there's a lot of myth out there, not just in terms of misinformation, but also in terms of a distinct lack of information that just isn't recorded. The Black perspective is missing from virtually all areas," said Chapman.

Jeffers says that educational institutions have a special responsibility to their surrounding communities, "yet the absence of minority perspectives has been all too obvious."

"Many universities, especially McGill, remain hopelessly pre-twentieth century, even pre-apartheid, in their response to the crying

need for a multicultural education," said Jeffers.

Recognizing the long-term nature of this project and its collective aspirations, the Chair also includes scholarships for three Black graduate students selected from across Canada each year. In doing so, the Chair will provide young Black scholars with the opportunity to strengthen the program's foundations for future generations.

"This is a tremendous inspiration for Black youth, since it is an opportunity to work with a powerful role model," said Jeffers.

The program will further serve the public by establishing a special library collection that will feature Black studies textbooks, journals, poetry, prose, magazines, and newspapers.

By creating positive opportunities, the ultimate aim is to eliminate ignorance by directly confronting widespread prejudice and institutional racism, and to enhance social change through education.

"In my opinion, there is very little difference between people. Communities have more in common than they have differences," said Jeffers. "But when there is very little known about a people and their achievements, they tend to be set apart and labelled different. I'm hoping that the Chair will bridge a lot of these gaps".

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You have the right to remain silent

BY DAN ROBINS

I ASKED ROSS STEVENS, a black man who spent almost ten years in a variety of Québec prisons, to what extent race is an issue in prison.

"The maximum amount," he said. "Like on the streets of South Africa."

"It's like everyday a person will call you a nigger or make a joke, put a picture of a monkey on your door, or a jungle or something," he said. "But you can't really let something like that bother you, because if they see that gets to you then you get monkeys on your door everyday."

Loose, who has done about twenty years in Québec, New Brunswick and Nova Scotia prisons, disagreed. He argued that most of the problems facing Canadian prisoners affect all prisoners, regardless of race.

But he also had lots of troubles with racist inmates and guards. "When I first went [to Dorchester, in New Brunswick], they told me, 'We don't want no niggers here,' and I said, 'I ain't going nowhere.' They can call me all the names, as long as they don't put their hands on me, then I have to defend myself."

"If you don't stand up for your rights, they'll walk all over you," he said.

Stevens and Loose agreed that prisons far from diverse cities such as Montréal are the worst. Often guards have no experience dealing with people of colour and immigrants, and the tiny numbers of Black people incarcerated in these areas prevent them from effectively banding together against racists.

Because of the racism and ignorance amongst prison authorities, support is generally geared towards white Christians. While this falls heaviest on aboriginal prisoners, it still serves to further isolate Blacks from their communities (and their lawyers).

This has been especially true at the Prison for Women (P4W) in Kingston, Ontario, the only facility for federally sentenced women. Kingston's not a particularly diverse city, and prisons there are looked upon as more of an industry than a social issue. Even if there were adequate support groups in Kingston, though, few of the prisoners there would ever get a chance to see their families.

In April 1990, a federal task force recommended that the P4W be replaced with five regional centres and a facility specifically for native prisoners. This was meant to bring women closer to their families and communities, while also organizing the institutions in a way that recognized that women in prison are rarely a risk to society.

But Montréal didn't bid for the Québec institution, and instead it's getting built in Joliette—where there are no established Black, immigrant or even English communities, ensuring that marginalized women will be far from support. Even worse,

it's next to impossible to get to Joliette by public transport.

Marie Beemans, a member of the board of directors of the Church Council on Justice and Corrections and for over 20 years a prisoners' rights activist, argues that because the people targeted by the 'justice' system tend to be uneducated and insecure (a large majority were physically or sexually abused as children), jamming them together in prison creates an environment ripe for racial violence.

"You've got people with less education, more insecurities, more problems. They tend not to associate on the outside, but in prison they're thrown together. If you don't get along on the outside, you can go home or go out with your friends, but not in prison," she said. "When you've got a situation like racism, it gets worse. And the guards aren't the brightest so they tend to be racist too."

VIOLENCE AND INTIMIDATION

An Ontario commission looking into systemic racism in the province's prisons released an interim report last Tuesday, detailing many of these problems. Although Beemans says Québec's prisons aren't as racist as those in the rest of Canada, Loose, Stevens and other Black prisoners Beemans has dealt with report similar experiences.

For instance, prison officials control what social groups you can form, what music you can listen to, what magazines you can subscribe to and even what hair products you can have. (Believe it or not, black prisoners have trouble getting appropriate combs.)

Policies are applied discriminatorily, so that (at least in Ontario) pregnant black prisoners aren't given the same considerations that pregnant whites are, while Blacks are streamed out of education programs and into menial jobs (sound familiar?).

This violence props up segregation in many Canadian prisons, though it doesn't reach the extremes of U.S. facilities. In LeClerc prison, for instance, nine of the twelve blocks are whites-only. One "black" floor is known as "the jungle". (Also, of the nine whites-only blocks, eight are French-only.)

"There's only certain wings where a black man can go," said Stevens. "If they just took me and put me in another wing, there's no question that I would have a fight within an hour."

The control that prison officials exert on prisoners (when they want to) also makes it hard for black prisoners to fight back. A group in LeClerc formed an organization named Black Inmates Fellowship Association (BIFA) in order to raise awareness of racial issues in prison. For whatever reason, those who took



Loose, who's spent two decades in Canadian prisons: "They don't care. All they do is lock you up and make sure you do your time."

on leadership roles in the group were quickly transferred out of the prison or stuck in solitary.

The Ontario commission concluded that such problems could not exist without the complicity of officials high up in the prison hierarchy.

Though they may not be as overtly racist as prison guards (many of whom have not figured out that "nègre" is an insult), they are more often just not interested in solving the problems of those society has already given up on.

"The administration tries to be colour-blind, but that way they don't see the problems," said Beemans.

"They don't care," said Loose. "All they do is lock you up and make sure you do your time."

COMMUNITY RESPONSES

When the prison system is done destroying people, community groups have to pick up the pieces. While there are government-funded programs, they tend to focus on integrating people back into society through maintaining control of them.

Loose decided to spend his whole term in prison rather than live outside while still reporting to the cops.

"They said, 'You gotta take a urine test,'" he said. "I said, 'How is the urine test run?' They said, 'One day, if they see you on the street and they say, 'Heh, we want you to take a urine test,' you have to go. And if you fail the urine test, automatically you're back inside.'"

Eglen Scotland, the director for youth programming at the NDG Black Community Centre, is trying

to provide more empowerment-oriented resources.

He's writing letters to parole boards letting them know that if black prisoners are paroled early, they will have a place to go for help in finding housing, employment, education, and other referrals. He's presently trying to find employers willing to commit themselves to hiring black ex-cons, while also looking for funding.

But by and large, community support, for both black ex-cons and prisoners, has been disappointing. Beemans recalled an incident when a black inmate was beaten up by two guards in Tanguay, a provincial prison. Black community groups were reluctant to support her, said Beemans. (The two guards were later suspended after sexually assaulting a white prisoner.)

Scotland's other efforts have been mostly aimed at educating staffers about race issues and inmates about their rights. In this capacity he worked with BIFA, until people were no longer willing to be the mouthpiece for that organization.

"In a certain prison, guys were told they had to take certain programs to help when they go for parole," he said. "Some black guys put together a Black Muslim group, but the parole board didn't recognize that as a legitimate group."

Stevens said the key to eliminating racism in prison was education, specifically for prison guards and staff who have no experience dealing with people of other cultures.

"I think if you could educate those people more and have them

treat a racial situation with professionalism instead of saying, 'Ah, we don't want to hear it,' then it would be better," he said.

If we are to learn to deal humanely with crime, however, perhaps the most important education will have to happen outside prison walls. Getting sent to prison has little to do with criminality and lots to do with being already marginalized, whether by race, class or level of education.

If people realized that, maybe we could start going after the folks who continue to exploit a privilege based in centuries of racial hatred, while dismantling the system that keeps them powerful.

While uprisings in Canadian prisons (especially the four-month strike in Archambault during 1976) have mostly been aimed at securing more humane living conditions for all prisoners, racial violence among prisoners is still common.

While the administration tries to claim all such violence is over drugs, according to Ross Stevens, who finished a ten-year sentence last month, "Ninety per cent of the problems between a white person and a Black person are strictly over colour."

A series of incidents which occurred recently in several Québec prisons is extreme but telling. A man known for racist attacks against Blacks in Parthenais prison was transferred to Cowansville. When he arrived, Black inmates jumped him and beat him.

"The administration put all the dark, Black guys in the hole," said Stevens. "They even put me in the hole because I'm Black."

Eventually the administration decided four particular Black inmates were to blame, and let the others go. These four soon decided they could not take being in the hole any longer.

"They got tired of being in detention, tired of taking all the bullshit," said Stevens. "The guards were treating them like dogs, messing around with their food, shit like that. So they voluntarily signed to go to Donnacona."

Stevens himself had done time in Donnacona between 1987 and '89. It's a federal prison near Québec City where Stevens and Loose agree racism is rampant. According to Loose, the staff and inmates there make concerted efforts to drive out Black inmates. But despite Stevens' warnings, the four transferred to the other prison.

"They figured they could have one-on-one fights with white guys, and they could win and beat their asses, but 20 guys jumped them with knives and baseball bats," said Stevens. The four men were seriously injured in the attack.

Meanwhile, the white inmate was transferred to Drummondville, where he was last heard from organizing the huge white majority against Black inmates.

Blacks in Montréal

BY DAVE AUSTIN

In 1606 Samuel de Champlain reached the shores of Canada and established what presently constitutes Montréal. On his third visit Champlain was accompanied by a young Black explorer and interpreter from Portugal. His name was Matthew Da Costa.

Previously living in Portugal, Da Costa served as an interpreter of Acadian Micmac for the Champlain entourage. Where he learned Micmac is a mystery to this day, but it is reasonable to assume that he had previously visited the Americas long enough to pick up the language and to be acquainted with the indigenous inhabitants.

Though Da Costa is the first recorded person of African descent to visit the Americas, there is evidence to suggest that Africans had crossed the Atlantic on ships from the West Coast of Africa in the 14th century.

We have to wait another 25 years before we hear of another Black person in Québec history. By 1628 slavery had become an institution in Canada. Oliver Lejeune from the East African island of Madagascar was the first slave we know of to arrive in Montréal.

He arrived in New France with the invading Kirke Brothers. He was the slave of David Kirke who sold him to Olivier Le Tardif, head clerk of the French colony and one of the collaborators with the British.

By 1685 slavery had become a fact of life in Montréal. The *Code Noir*, supposedly to improve the conditions of slaves, gave formal legal status to slavery. Any slaves that attempted to escape would have their ears cut off. If they tried to escape again their arms were amputated. If they attempted to escape a third time they were executed.

The 'benign' slavery that is often said to have existed in Canada was far from benign.

In 1689 King Louis XIV of France granted permission to the merchant and clergy classes to import slaves. In fact, it was the Roman Catholic Church that provided the justification for slavery in Canada. The Church's doctrine held that "the spiritual nature of the slave transcended his temporary status."

In 1734, Marie-Joseph Angelique, then a slave, attempted to escape. When her predators had her trapped she lit a fire in defiance, burning down 46 buildings, close to half of Montréal.

When she was eventually captured she was tortured, paraded in a scavenger wagon with a burning torch in her hand and then hanged. She was then publicly burned on a stake and had her ashes scattered in the wind.

Slavery continued for about 71 more years before it declined. Economically, slavery was inefficient in New France as the colony depended on the fur trade. In any case, it was not the result of religious values or the morality on the part of the slave owners that led to its decline. Slavery was just not economically viable here.

As for the nature of slavery in Montréal, it was far from benign, as exhibited by the *Code Noir* and the savage murder Marie-Joseph Angelique, who still stands as a symbol of Black resistance in Montréal.



During the American War of Independence some Blacks loyal to England migrated to the Maritimes and Montréal in order to avoid being persecuted by the American revolutionaries. Many of these migrants took up farming or practiced their trades as carpenters or candlemakers.

ABOLITION OF SLAVERY

There exists little information on Montréal's Black population during between 1824 and 1834. After the abolition of slavery in 1834 Montréal's Black population declined significantly as Blacks moved away from the city. Some made their way to the United States, and others to other parts of Canada.

After the United States Civil War, some Montréal Black families that had escaped to Canada on the underground railroad moved back to the United States in search of the new opportunities that abolition's "forty acre and a mule" policy was supposed to offer.

Montréal experienced a rebirth of its black population in the late 19th century due to the establishment of the railroads. Expansion of the railroad lines between the United States and Canada meant that a large number of Black American railroad workers frequented Montréal, staying in the 'stopover' housing

400 years of struggle and resistance

other parts of Canada, these women were forced to do domestic work and other jobs that white immigrants would not do.

URBAN RENEWAL

Little Burgundy, the heart of Montréal's Black community, was ravaged, like so many other North American by the forces of urban renewal. The original boundaries of Little Burgundy, the heart of Montréal's Black community, were between Atwater and Guy on the west and east, and from St. Antoine to the Lachine Canal on the north and south. During the 1960s the municipal government started an extensive urban renewal program in the area, buying up much of Burgundy's prime real estate.

Within eight years the government bought up 75 per cent of the land in Little Burgundy, supposedly in an effort to improve the housing conditions. Instead, the government demolished much of the existing housing without any rebuilding. The land was then left untouched for years, forcing thousands of original inhabitants to find permanent housing elsewhere.

Here began the decline of Burgundy's Black community.

Little Burgundy is located right in the heart of downtown and represents valuable real estate for commercial investors. Between 1968 to 1977 thousands of Blacks were either forcibly relocated or voluntarily moved in order to avoid the inconvenience and harassment of the government. Most of those displaced eventually settled in Côte des Neiges and Notre Dame de Grace where we find a large Black presence today.

Dorothy Williams, author of *Blacks In Montreal: 1628—1986*, points out that the government's urban renewal program was not the only reason for the rapid decrease in the number of Blacks in the downtown area. The construction of the Montréal Métro system and the Villa Maria Expressway displaced thousands of Blacks.

Many believe that this was the government's intentions all along; to displace downtown Blacks in order to build the freeway, Métro, and 'modernize' the area. In fact, it has long been felt by many present-day Black inhabitants of Little Burgundy that the constant harassment of Black people in that area is an effort by the Montréal government to remove the present, much diminished community from the area in order to 'develop' the area further.

The concentration of Black people in one major area had serious consequences for the community. The particular historical circumstances that brought the community together, and the racial discrimination that excluded Blacks from what were considered 'white institutions', meant that Blacks were forced to develop their community independent, to a large degree, of the rest of Montréal.

HAITIANS IN MONTREAL

Between 1963 and 1972, a wave of 3,539 affluent, highly educated Haitians came to Montréal. The majority of them found teaching positions in the Montréal school system or Québec's French universities. Most of these

established by the railroad companies.

Unlike the case with American Blacks, Canadian railroad companies gave West Indian and Canadian Blacks permanent jobs and inexpensive housing. Statistics are unclear for this period as many Haitian and West Indian Blacks lived in white households and were thus excluded from the Black census. To further confuse matters, many American Blacks were still considered "American citizens" even though they were living in Canada for long periods of time.

The influx of Blacks to Montréal alarmed the municipal government. Attempts were made by the railroad companies to reduce attractiveness to Blacks in their advertisements.

A 1910 petition sent to Ottawa eventually resulted in the passage of the Immigration Act that year. Bureaucratic steps were taken against Blacks visiting Canada as they may "attempt to remain in the country permanently."

In an attempt to prevent "undesirables" from moving to Montréal immigration officials said that Montréal's climate was too cold for Black people. Between 1887-1938 less than one per cent of the immigrants allowed into Canada were of African descent.

By the early 20th century, however, a number of Black clubs were gaining membership in Montréal. The Colored Women's Club opened in 1902, and the Universal Negro Improvement Association (a chapter of the association founded by the late Marcus Garvey) and the Union Congregation Church in 1927.

The St. Antoine (present-day Little Burgundy and parts of Old Montréal) area was controlled by Black migrants from the United States. They opened night clubs, barber shops, and other stores. In addition, the sporting district included Black-owned clubs and bars.

Of the West Indian population, the majority of migrants from this group were women. Many of these women were educated teachers or secretaries. But in Montréal, as in

Continued on page 16

Africa's newest nation

Eritrea struggles for independence

BY MEBRAT B. BEYENE

BALKANIZATION is not particular to Europe. In fact, independence movements in Africa have and still are occurring. One example is Eritrea, Africa's newest nation. Entering its third year of independence, Eritrea is a unique case. Whereas, most African countries struggled to free themselves from European imperialism, Eritrea sought to maintain an identity and existence separate from that of Ethiopia.

The result was Africa's longest civil war that saw the virtual destruction of the tiny country of Eritrea. Eritrea's history is one of bloodshed and external involvement that denied it any semblance of autonomy. Eritrea's geographical assets maintains its position as a hot spot in North East Africa.

Formerly Ethiopia's northernmost province, Eritrea has a distinct ethnic, linguistic, and cultural identity from that of Ethiopia. Separating from the more powerful Ethiopia involved a struggle of ethnic, political, economic and social autonomy. Having to combat the Ethiopian forces backed by international support, Eritrea finally gained independence on May 24, 1991.

Ethiopia was attempting to secure its own strategic and economic advantages with its hold on Eritrea. Recalling the history of past dynasties to justify its claim on the area, Ethiopia has maintained, that Eritrea can in no way be seen as a separate unit.

The Horn of Africa is an area rich in history and this is at the very root of the conflicts. Each of the numerous groups that make up the territory recalls their ancient claims to individual sovereignty in order to justify their presence there. With so many groups and their accompanying visions for the future, one can only expect tensions and struggles to erupt.

The Horn is so diverse in terms of language, religion, ethnicity and even race, that it makes an amalgamation into one country difficult. Coupled with external threats of colonialism and imperialism, the political map of Eritrea and Ethiopia has been subject to revision, to say the least.

One issue that has particularly characterized Eritrea's experiences has been the external factors in shaping its history. One can make the claim that the fate of Eritrea has rested in other's hands for the crucial episodes in its history. The role of the United Nations has virtually defined Eritrea's relationship with Ethiopia, and by extension with the international community.

The Horn of Africa was thrust into international significance with the construction of the Suez Canal in 1869 and 1880, when it became the focus of confronta-

tion between local and international powers vying for its strategic importance.

Eritrea, on the coast, completely blocks Ethiopia's access to the Red Sea and therefore stability and control of Eritrea is essential to Ethiopia and its allies. Furthermore, it lies directly across from the rich oil fields of Saudi Arabia, which are of great importance to the international community. Therefore, control over the area would allow for unimpeded access to these resources.

By the early 20th century, Italy along with Britain, France, and Ethiopia all controlled (with varying degrees) areas of the Horn. Ethiopia emperor Menelik II's expansionary tactics during the 1880's and '90's saw the creation of the Ethiopian Empire which brought the surrounding ethnic groups under one rule.

What became known as Ethiopia was a collection of fourteen nationalities (including Eritrea), eleven major language groups and at least four religions.

At the same time Eritrea and Ethiopia had to deal with Mussolini's desperate drive for colonial territory.

After suffering a series of humiliating defeats at the hands of the smaller and less equipped Ethiopian army, Mussolini counted his losses and settled for Eritrea in a series of backroom negotiations (a move that created understandable and lasting resentment among the Eritrean people).

As colonizers, Italy restructured the Eritrean society and built cities that paralleled Rome and Milan. Italy's rule lasted close to 45 years. Italy's subsequent defeat in the war on April 1, 1941 changed the balance of power, causing Eritrea to come under complete British occupation.

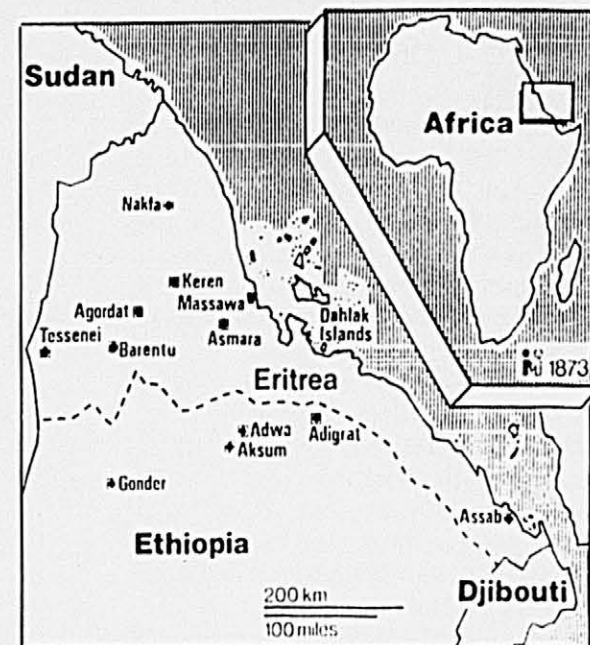
With Italy's defeat, Ethiopia's foreign policy was quickly dominated by the Eritrean issue. Not wanting to lose control of the area, Ethiopia and allies spent the years following Italy's defeat trying to establish Eritrea's fate vis a vis Ethiopia.

The British Military Administration, also anxious about the outcome of Eritrea's situation, re-instated Emperor Haile Selassie III who began to reiterate Ethiopia's claim to Eritrea in the hopes that Britain would grant Eritrea to Ethiopia at the war's end. Several decades of international debate followed. Various parties, excluding Eritrea, established Eritrea's fate.

The fact that Eritrea and Ethiopia were composed of various nationalities was not recognized. The dominant theme for this period, invariably, was each participating country's particular geo-political concerns. Eventually, Eritrea's case was left to the United Nations Ad Hoc Committee which on December 2, 1950 adopted the decision of Eritrea's federation with Ethiopia.

Shortly thereafter, Eritrea's constitution was drafted by UN nominated Dr. Anze Matienzo of Bolivia. Pressured internationally, Matienzo's objective was to weaken the democratic basis of the proposed Eritrean government, which eventually led to the violation of the UN Resolution and Eritrea's loss of sovereignty.

Within the next ten years, Ethiopia managed to systematically dismantle the Eritrean government and dissolve the Ethiopian-Eritrean federation. Soon enough, in response to Eritreans' growing frustrations and difficulties in attaining international support for their claims, several underground guerilla movements



Eritrea

arose. These groups still exist today, and have become political parties.

The Eritrean People's Liberation Front (EPLF) emerged at the end of the war as the self-proclaimed leader of the revolution. The EPLF, led by Secretary General Issayas Aferworki now forms the Provisional Government (PGE) of Eritrea. Since the EPLF were never democratically elected, a referendum was proposed to determine the legitimacy of independence.

From April 23-25, 1993, Eritreans around the world were asked to answer "Yes" or "No" to the question, "Would you oppose the independence of Eritrea?"

Close to 95% those polled answered "No". This showed resounding worldwide support for the EPLF and Eritrea's independence. However, many Eritreans still question the legitimacy of the EPLF as there were none and still have not been any elections.

Nonetheless, after thirty years of stagnation, most have been optimistic about Eritrea's opportunities. Since the referendum and following the countless diplomatic exchanges between Eritrea and the rest of the world, some sense of normalcy is slowly returning to the war torn area.

The 8PM curfew which had been in place for much of the war was lifted in 1992. And of course, aid in all forms has been drifting in.

Eritrea's pricier, exclusive hotels can see mostly American, British, and Italian business people and diplomats drinking while discussing Eritrea's future.

Reminiscent of the colonial experience, the foreigners, especially Italians, have returned to either reclaim positions and situations or to establish new relationships.

For Eritreans in the diaspora, myself included, there is an anxiety to contribute in any way. More importantly, however, is the implication that the war has had on the Eritrean community. The Eritrean diaspora is enormous. Eritreans fleeing the war, famine and devastation were uprooted and forced to immigrate to otherwise hostile environments.

Eritrea's independence, for the most part, represents an opportunity for many who never saw their homeland and those that have not been home for thirty years, to finally go home.



BY DAVE AUSTIN

Music has always served as a major political and cultural tool in the Caribbean, and in Jamaica this is no exception. In the days of slavery, escaped slaves or Maroons would converge in their secret hiding places in the hills of Jamaica to draw inspiration from the sounds of their drums, while chanting African songs. Spiritually inspired, these warriors would pounce upon their former slave-masters who plotted against them, hoping to chain them back into slavery.

More recently, mento, ska, and especially reggae musicians have been among the most outspoken voices in Jamaica and, more importantly, have provided a powerful, broad-based forum for conveying especially political, ideas. Of these musicians, the names of Peter Tosh, Bob Marley, and Burning Spear are perhaps the first that come to mind.

However, in recent years, dub poetry has taken the lead in social expression, the articulation of political ideas and relentless social criticism.

The term dub poetry, coined by dub poet Linton Kwesi Johnson in the late seventies in London, England, describes an amalgamation of dub/reggae music and poetry. A Jamaican, Kwesi was the first to put poems to reggae in this fashion. But others soon followed.

Mutabaruka, along with Johnson are certainly the most well known. Muta began mixing his poems with reggae around the same time as Johnson and has become one of the most vocal critics of injustice, bourgeois politics, and neo-colonialism, not only in Jamaica but for Blacks around the world.

And it can't be easy. Michael Smith, one of the most promising dub poets of the early eighties, was stoned to death for his political beliefs in 1982, not long after he released his first album, *Mi Kyaan Believe It*.

The growing popularity of Mutabaruka inspired Canadian dub poet Lillian Allen to direct a documentary on Mutabaruka entitled *Blakk Wi Blak...k...k...* which was released this year. The *Daily* managed to link up with Mutabaruka via CKUT and asked him a few ques-

tions about his music, the present political climate in Jamaica, and his general views on black liberation.

Daily: What motivated you to write explicitly political poems?

Mutabaruka: Because at the time [sixties and seventies] we were getting into Black consciousness and find a way out of this Europeanisation of we mind and then we started to look to Africa.

Marcus Garvey and the Rastafarians in Jamaica introduced us to a lot. We used to read Malcolm X and a lot of these Black power advocates. So out of that now came this need to express self. And the way that I chose was through the poetry.

Among those people, who was the biggest influence?

Well the biggest influence to me was Marcus Garvey and Malcolm X. Because to me, Malcolm X was like the fearless black person in America confronting the white society, and he stands out more than most of them that were there.

And Marcus Garvey because he was the one that originated that concept of Black consciousness among black people around the world. He did things at the time that up to this day, black people have not achieved.

When did you make the step of attaching your poems to reggae?

Well it was like ten, eleven years after. Because what happened was that we wrote the poems in the books but no one was reading them. There's only a certain kind of people in Jamaica who read poetry. It wasn't reaching the masses of the people.

The masses of the people don't read. As a matter of fact most of the people can't read. We realize that everyone have a radio in dem house. Nobody go into a bookstore and buy books so we took the poetry out of the books and put them to music to get a wider cross-section of people listening to it.

Has it worked?

Definitely. That is why you can be interviewing me here now.

Blakk Wi Blak...k...k...

Dub poet Mutabaruka brings his message to the masses

One of the things that came out in the film [Blakk Wi Blak...k...k] was what you believe Rastafari to be as opposed to what other people may see Rastafari as.

Rastafarians believe that Emperor Haile Selassie is the returned messiah and that Africa is for black people. So we believe in reparation and repatriation. That is the main theme of Rastafari. The theology of Rastafari is that Haile Selassie is god incarnated and that Africa is for Africans, those at home and those abroad.

One of the other things that came out in the film was your attempt to make the connection in the struggle of Black people, not just in Jamaica but around the world. With the struggles of, say, Native Americans here in North America. In fact in the film you perform the song Big Mountain. Why do you think that's important?

Because the same way that Africans were wiped out coming here in the Caribbean we see it happen to the Red Indian. In fact the Red Indians in America are feeling it worse than the Black people in America.

We sympathize with the cause of all people of colour, wherever they is in the world. We talk of the so-called aborigines in Australia and Brazil and these places. We know that anywhere white people go it [is] destruction. They've been destroying everything they see. ... We have to really talk because we feel it. We go amongst the Red Indians and we feel it and out of dat feeling we write poems.

So it's important for black people to understand the struggles of other people and other non-white people.

Well we wouldn't write a poem about Bosnia because my concern is not with the internationalization of the struggle. My concern is with the black struggle - colored people's struggle. We're not talking about Bosnia and Russia. That is not my prerogative at the moment.

As I mentioned to you before, I saw you being interviewed in the film Stepping Razor (the 1993 biography on Peter Tosh) in which you made a statement about Peter

Tosh, referring to him as the Malcolm X of Jamaica. Could you elaborate on that a little for those that didn't see the film?

Well to me Peter Tosh at the time was the only live reality of what reggae and Rasta is supposed to mean. The projection of reggae is what I see Peter Tosh do. 'Im stand up for what 'im defend.

I don't see no reggae artist like Peter Tosh right now who are doing or projecting the level that he used to project. It was just a shame that 'im did hafi get killed at di time. Peter Tosh was one of the artists that didn't compromise.



Would you say the same thing about Bob Marley?

Peter Tosh and Bob is like two different people. Peter Tosh to me is a more up front black radical than Bob Marley. Bob Marley's music is more popular and he have more music out there but in terms of the realization of how I view a reggae artist [is] supposed to stand up out there, I see it in Peter Tosh.

What about some of the female dub poets and their influence on the music?

Jean Breeze is to me my favorite dub poet sister. She has been there for a very long time. You have other poets that rise up. Ms. Lou Bennet is a poet sister. I have produced some dub poetry with Ms. Lou Bennet.

As a matter of fact, I did produce an all female album named *Woman Talk*. You have a sister in New York which originated in Trinidad. Her name is Cheryl Byron. I think she also is one of the great sisters who is writing poems. She performs in a very different way.

You have Lillian Allen that you must know from out of Canada. You have quite a few sister whos are doin' it. An it's very good dat you find that there's so much dub poet sisters.

So what's the present situation in Jamaica. What's actually going on?

Well white people control Jamaica more now and the money [has] devalue[d] to such a level that more people feeling the pinch and the bite of the World Bank and the International Monetary Fund. Things getting worse right now. [This is] what we call the neo-colonization of black people [in] this part of the world.

A lot of people expected that when the People's National Party came into power with Manley a few years ago things would radically change and that hasn't happened.

Anybody that think that is stupid because you can't change di man and believe the system going change. You have to change the system because di man is governed by the system. You have the same system in place for two parties.

As you say, both parties are the same.

Yes definitely. They have the same origins. In fact most of them is family.

So you're saying things are getting worse?

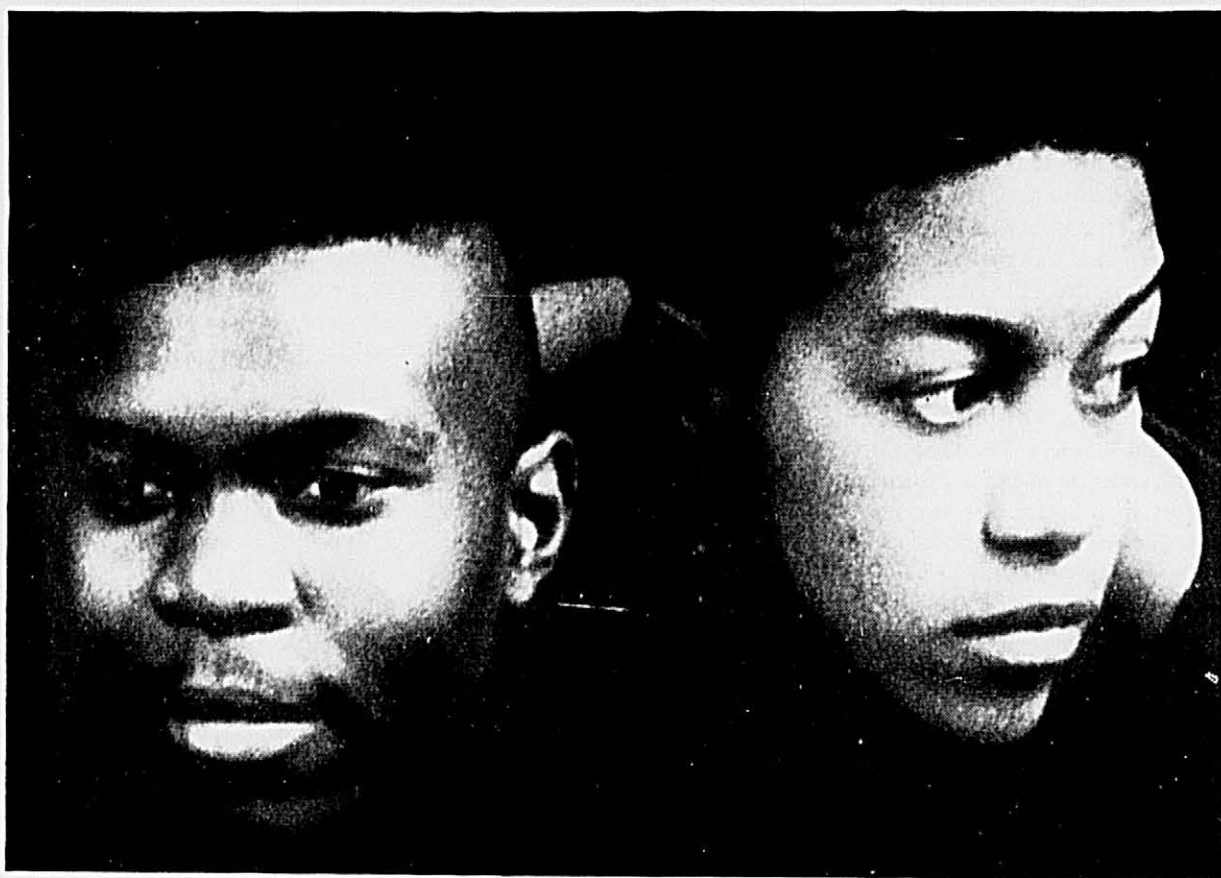
Worse. In fact, It's been getting

...please see *Mutabaruka*, page 14



PHOTOS BY RUMBI KATEDZ

And stands



A AND AIMÉE WORRELL

time s still



Mutabaruka

CONTINUED FROM PAGE 11

worse since I began speaking to you.

Is it fair to say that dub poetry is doing what reggae was doing maybe six and ten years ago when reggae had that strong influence politically on people.

No. I don't think dub poetry has reached that level yet but it has the potential to reach there. [But] because of how the [music] system is set up now you find that even though the dub poets are well out there, they haven't gathered that momentum like how reggae was ten years ago.

With some of the political

statements you make in Jamaica, and I know that's not the easiest place make those statements, what kind of pressure do you confront from the authorities? Are things relatively safe for you?

Well I don't know if I safe. But I don't dead yet. So I would say I safe right now. But we have a radio program in Jamaica. It name the *Cutting Edge* and we try to use the program to project Afrocentric perspectives and African thinking. I say I'm safe as I can be. I don't know [when I put down the phone] what goin' happen.

Blakk Wi Blak...k...k... premiers on Tuesday, February 15th at the National Film Board, 1564 St. Denis Street. For more information call 496-6895.

crossword

ACROSS

1. Founder of the U.N.I.A. (first name)
6. A retired Bull
12. Name given to length of life or existence
13. Actress _____ Vidal in her new self-titled sitcom
15. Jazzmen Wynton and Branford
19. Place, leave or lie in liquid for saturation
20. Mercedes B—
21. Not a cassette, not a record, but this (abbr.)
23. Not a hotel, not a motel, it's an —
24. This country was once the Belgian Congo
26. The Los Angeles _____
28. Intelligent Quotient (abbr.)
29. This Orlando Magic star has been nicknamed "_____ Attack"
31. London School of Economics (abbr.)
33. Spicy Jamaican Pastry
35. 'Yes' in Spanish
36. "_____ too sexy for the shirt"
37. Author of "Martin and Malcolm and America"
38. Opposite of truth
39. Famous African-American lawyer (first name)
44. Ancient Africans did this to ore in order to extract metal
46. Boat paddle
47. Title of a recent Janet Jackson hit
48. Title of Queen Latifah's latest hit
52. Young actress _____ Long in the movie "Made in America"
53. Friend in French
54. Author of "I know why the Caged Bird Sings" (last name)
58. Last two letters of the racist South African term equivalent to 'nigger'
59. Very Important Person (abbr.)
61. Spike Lee Productions "Forty _____ and a Mule"
63. Abbreviation for 'that is'
64. To have an air of appearance
65. Martin Luther King Jr. said "I have a _____"
66. A beginner, unskillful
71. Dreadlock rap duo _____ EFX
73. Who said: "Ain't I a woman?" Akron, Ohio, 1852 (first name)

75. Author of "Nobody knows my

- Name" (last name)
78. Irish Republican Army (abbr.)
79. Spike Lee movie "_____ the Right Thing"
80. First two letters of one of the X-Men
81. You can send this chocolate bar in the mail. Milk... why not?
82. Spike Lee's last movie
83. Inaugural poem "On the _____ of Morning"
84. "Let's talk about _____" 1992 Salt 'n' Peppa hit

DOWN

1. African hunter, herder and warrior tribe
2. Once upon a time, a long time _____
3. Evander "_____ Deal" Holyfield
4. Utah (abbr.)
5. Mother of Menelik I, Queen of _____

BLACK TALK — JANUARY 12 SCHEDULE

- 07h00 Introduction to BlackTalk - Jena and Deborah - live
- 07h30 Gospel show - Christopher Herron - live
- 08h00 " " "
- 08h30 Kids and their Role Models - Pat Harewood
- 09h00 The Pan-African Hour - David Austin
- 09h30 " " "
- 10h00 Bhangramuffin: a discussion on Asian/Black relations - Rima Banjeri
- 10h30 The Progressive presents Anthony Griffin: an African American lawyer explains why he chose to represent the Ku Klux Klan in a civil liberties case.
- 11h00 Samedi Midi - Raymond Laurent - live
- 11h30 " " "
- 12h00 " " "
- 12h30 " " "
- 13h00 Youth in Montréal (Black/Québécois community relations) - David Austin
- 13h30 " " "
- 14h00 Africa through African Voices - African Student Association of McGill
- 14h30 " " "
- 15h00 Media coverage for the Black Community (panel/call-in)-Richard Iton (moderator), Dan Phillips, Edina Baynes, Noel Thomas, Ron Peters
- 15h30 " " "
- 16h00 Hair Ting - (panel) - Pat Dillon
- 16h30 " " "
- 17h00 West Indian Rhythms - Butcher T - live

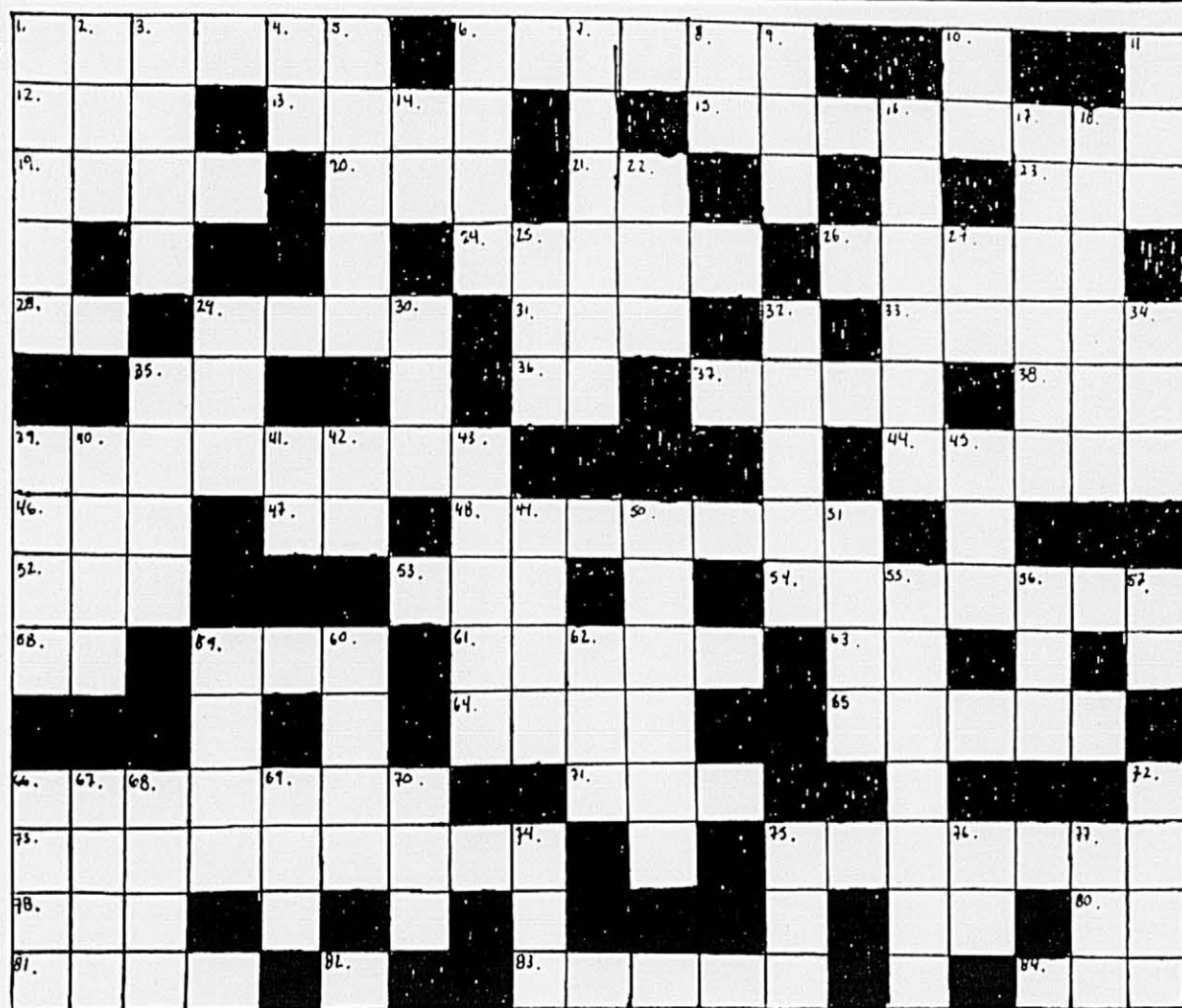
- 17h30 " " "
- 18h00 " " "
- 18h30 " " "
- 19h00 bell hooks: Transforming Rage - Women's Int. News-gathering Service
- 19h30 The Nutmeg Princess: Black Women and Arts - Rhumbi Kadetza
- 20h00 Masters at Work - DJ Stone, DJ Mission, and Royal T - live
- 20h30 " " "
- 21h00 Straight Up!: Sexism in Music (panel/call-in) - live. moderator: Mebrat Beyene, with: Royal T (Masters at Work, Rickey D (Sounds of Soul), Moji Anderson and Geoff Stevens (McGill BSN)
- 21h30 " " "
- 22h00 " " "
- 22h30 Round Table on Anti-Semitism (panel/call-in) - Richard Iton - live
- 23h00 " " "
- 23h30 Jazz Music and Musicians in Montréal - Noel Thomas
- 24h00 " " "
- 24h30 Jaz/Hip-Hop - Noel Haines
- 01h00 " " "
- 01h30 Black Talk Credits
- 01h45 Special Edition of Full Circle - Donal Hall
- 02h00 " " "
- 02h30 " " "
- 03h00 " " "
- 03h30 " " "
- 04h00 end.

30. Status _____
32. Native _____, Richard Wright novel
34. Still to come
35. Name for a chapter in the Quran
39. Winner of the 1993 Noble Prize for Literature (first name)
40. The Controversial 1960's Broadway Musical
41. Children's toy, _____ Joe, the "greatest American Hero"
42. "Notes _____ a hanging Judge" by Stanley Crouch
43. Black Commander of Napoleon's cavalry (last name)
45. First Black Woman in space (first name)
49. Rap duo _____ and Smooth
50. Movie "Who's _____?" starring Dr. Dre and Ed Lover
51. - - - - O (International Organization)

55. Latino talk show host whose nose was broken by skinheads
56. A piece of meadow or arable pasture land
57. Common greeting— What's _____?
59. A President's power to prohibit passing a resolution, etc.
60. To descend heavily
62. Jamaican beer _____ Stripe
66. Largest of the seven continents
67. The non-vernacular of 'mo'
68. Slightly open
69. 'Them' in French
70. Ribonucleic Acid (abbr.)
72. Bald-headed bunch with their new album "Bacdafucup"
74. Rhyming musical form
75. Attracted to honey
76. Same as 79 across
77. "Lethal Injection" by _____ Cube

X

W
O
R
D



BY: TONIC

Colour hierarchies within the Black community

Internalizing racism

BY TAFADZWA KASAMBIRA

INSTIGATED BY THE overwhelming power of ignorance, overt racism is an experience most people of colour undergo frequently. And yet there is another type of discrimination based on skin colour which is perpetuated by many of us Blacks; one which is often subtle, but whose effects are sometimes just as damaging.

A black person with very dark skin can often be the target of insulting and demeaning remarks from even slightly lighter persons of the same race. The experience can be traumatic for teenagers who assume full togetherness with their Black peers, and yet receive instead derogatory com-

ments like "Been in the sun too long, crispy?," or "Smile, so we can see you."

This type of discrimination, stemming arguably from children's insensitivity, is usually less blatant as it extends beyond the schoolyard. Many Black magazines are filled with glossy pictures perpetuating the image of the light-skinned Black woman as preferable or more beautiful than the dark woman. The former represents a symbol of near "perfection", displaying her flowing braids or weave, which many women seek to emulate.

Seldom does one see in these magazines the short-cropped

hairdos which are becoming so popular nowadays. Full lips aren't marketable because they aren't seen as desirable.

Essence is one of the few publications which hasn't fallen into this trap, but there should be a more representative portrayal of Black women in all such magazines.

Ironically, dark-skinned women are not the only members of our race who are discriminated against. Blacks with a close-to-Caucasian skin tone are often accused of not being "true Blacks", and are frequently rejected by both races.

Many can and do pass as white, while others vehemently reject

anything associated with Caucasians, professing the pride they hold in being black.

It is interesting to note that a single drop of blood from a Black ancestor makes one a Black in the eyes of society, whereas the rest of the blood running through that body, though it may have come from a long lineage of white ancestors, brings that person no closer to being a member of that race. This way of thinking is indicative of the race which we, and society at large, unconsciously support as being the most acceptable.

There is presently a movement by many persons of mixed race origins to be recognized as such, instead of having to check either the "Black" or "White" box on forms asking for information on one's ethnic origin. They are inciting a re-definition of skin color, not only with reference to Blacks, but with regard to all persons of mixed race.

Never before has the Western world seen such a public mushrooming in interracial kinship and marriages, and subsequently, children of mixed race. From civilians to celebrity figures, people are beginning to accept cultural diversity in relationships.

People's natural tendencies to their own kind still predominate of course, while interracial relationships are challenged by opposition from families and society at large.

Over the past twenty years, more and more people have said that Black men are "selling out" by dating white women. This shrinks the already small pool of eligible men available to culturally-conscious African-American women, some say.

There is an apparent double standard in the Black community in that it seems wholly more acceptable for a Black woman to have a relationship with a white man than it is for the reverse to occur.

Many Black men see it as a status symbol to have a white woman hanging on their arm, and some Black women feel that there is justification for the animosity they feel towards Black men.

There is no known gene-coding for racism in one particular race or sex, and yet it is assumed that most Black men fantasize about the blonde-haired white woman in preference to the Black woman.

A generalization such as this, when individual cases are taken as representative of the norm, can be damaging for Black men who do not have such fantasies, inciting at times mistrust in same-race relationships.

Never before has the Western world seen such a public mushrooming in interracial kinship and marriages, and subsequently, children of mixed race. From civilians to celebrity figures, people are beginning to accept cultural diversity in relationships.

The majority of people think nothing of having friends and acquaintances of different races. Sadly, often a few of us will shun people of our own Black race in the process. Growing up in a community and school environment which lacks other persons of color may have something to do with this, though other reasons exist as well.

This is a shame because attitudes in the classroom and those outside the school gates are a world apart. The search for one's cultural identity is inevitable, as is racial discrimination.



Blacks in Montréal

Continued from page 9

Haitians settled in Montréal North and, because of their small numbers, social status, and education, their presence did not cause a great deal of friction and they adapted easily to this new environment. Once established, they would move to more affluent areas.

Starting about 1968, a second wave of Haitians began to settle in Montréal. This mostly creole speaking group entered as refugees and also settled in the Montréal North region. By 1979 there were close to 35,000 Haitian in the city.

Between 1976 and 1979 there was high vacancy rate in the housing units in Montréal North. Another group of Haitians, looking for better housing conditions, moved in to replace them. Many feel that this influx of Haitians led to the mass exodus of Québécois from Montréal North, as well as the absentee landlords and overt housing discrimination that characterize the area.

The influx of Haitians to the area also meant a decline in social government services and housing conditions as government funds were diverted to other, more affluent areas.

Today, Montréal's Haitian population comprises of 50,000 people - fifty per cent of Montréal's Black population. Perhaps, as a result of the harsh discrimination that confronts Haitians in Montréal and their common language and culture, they have managed to establish a vibrant community in the city.

In the North and East sections of Montréal a number of Haitian restaurants, shops, grocery stores, record stores, clubs, travel companies, and other businesses can be found. In addition, there are a number of Haitian radio shows, both in créole and French.

BLACK WRITERS CONGRESS

1968 was a very important year for Montréal Black population. Black people were fighting for respect, dignity, and independence all over the world and it was no different in Montréal. In October of that year the West Indian Association of McGill University organised a *Black Writer Congress*. Though Congresses were being organised since 1965, this one was special.

In attendance were such prominent scholars and activists as CLR James, Walter Rodney, Stokely Carmichael (now Kwame Toure), and Bobby Hill, to name just a few. This weekend-long conference was well attended and the topics covered a number of issues relating to Blacks in Montréal and black people in general.

After this conference, Walter Rodney, renowned historian and political agitator, was refused re-entry into Jamaica - where he was teaching at the University of the West Indies - because of his strong political views. He returned to Montréal for a short period before returning to his native Guyana, where he later became a victim of a political assassination.

Less than a year later, Black students from Sir George Williams University (present-day Concordia) occupied the school's computer room, protesting discrimination in the school and unfair evaluating practices for Black students.

The occupation ended in the burning of the computer room to the ground along with much of the building. Though it has never definitively been established who burned down the room, many of the students claimed that it was the police who set the fire after the long stalemate between the students and administrators of the school.

There is a long history of police harassment of Black people in Montréal that, to

date, show no signs of changing. In fact the existing problems have only heightened with the recent unprovoked shootings of Donovan Fletcher, Marcelous Francois, and Anthony Griffin. The fact that there exists no impartial body to monitor and arbitrate the police when they abuse their power exacerbates the situation.

POPULATION GROWTH

In the 1970's Montréal's Black population was still expanding, with the majority of the new migrants coming from the Caribbean. It was in this period that the Carifete festival was started.

By this time, however, a number of Blacks direct from Africa were migrating to Montréal. From 1975 to 1978 the number of Africans that migrated to Montréal were 27,252, 6.4 per cent of the total migrant population of that period.

A large percentage of this group came from English-speaking countries such as South Africa, Kenya, and Tanzania. Francophone Africans came from Cameroon, Cote d'Ivoire, the Congo, and Zaïre. Today, many African students come to Montréal as students at Montréal's English and French-speaking schools. The University of Montréal boasts the highest percentage of African students, many of whom live in Cote de Neiges including the area near Edouard Montpetit, which is quickly becoming known as 'little

Africa.'

A large number of the Africans that have come to Montréal are highly educated. A 1983 survey showed that 80% of those Africans arriving to Montréal had studied at the university level with 48% having a B.A., 33% with Masters, and 14.3% with PhD.s. These figures suggest that the majority of Africans that came to Montréal were from a highly educated class, exacerbating the 'brain drain' phenomenon which plagues much of Africa and the Caribbean.

In spite of the high level of education, many doors have remained closed to Africans and other Blacks in Montréal. In 1983, 64 per cent of respondents authorized to work were out of work between one and five years. Moreover, 90.2 per cent of respondents had an annual income of \$9,000, and only 5.3 per cent had incomes of \$20,000 or more.

Towards the end of the seventies, many Blacks began to move out of Montréal. This arose at least two major reasons. Firstly, the previously booming Montréal economy began to depress, forcing many Montréalers to look elsewhere for work.

Secondly, language restrictions imposed by Bill 101 served as an obstacle to the Montréal's Black English-speaking population, and, as a result, they began to move to Toronto and other places.

Today Montréal's Black population numbers between 80,000-100,000 people, scattered in a number of areas throughout the city. Though there are a number of strong links between the various peoples that com-

prise Montréal's Black population, it is by no means a homogeneous group. Linguistic differences, a number of different backgrounds and origins, the fact that the population is scattered in a number of areas, has unfortunately meant that many of the various groups remain isolated amongst themselves.

The language barrier is probably the most serious obstacle to interaction between the various groups. The divided media in Montréal generally covers either 'anglophone' or 'francophone' issues, depending on the language in which the journal is written.

In spite of the large number of Haitian people living in Montréal, neither the mass media nor the anglo-Black community has paid much attention to the present crisis in Haiti and how it affects Haitians here in Montréal. When the press has covered this issue, it has been in a very sensationalized and superficial fashion, negating many of the important facts.

Racial discrimination has been one of the unifying factors among Blacks in Montréal. In addition to persistent police harassment, a number of young Blacks have been shot by the police without recourse. Many amongst Montréal's Black youth share a common resentment for the police.

However, a common disdain for the Montréal police force is no basis for unity, which, in a society generally hostile towards Blacks and other non-whites, is necessary. With the ever-increasing number of bilingual black youth in the city, hopefully stronger ties will be forged amongst Montréal Blacks, in the interest of a better empowered community.

25th anniversary of "Anderson Affair"

Students allege 1969 Concordia professor racist

BY CHERIE PAYNE

In

the spring of 1968, eight West Indian students at Concordia University (previously called Sir George William's University) charged that their physiology professor, Perry Anderson, was discriminating against blacks. The charges included four specific counts.

Among the charges the students cited that no black student in the class received higher than a "C" in the course; that failure rates and lab report grades showed the same trend; that the February quarterly exam was fixed, and that Anderson was on a first name basis with white members of the class, while he addressed black students as "Mr." [sic].

Anderson denied the allegations, and Concordia's administration stated that his actions could be explained as normal behaviour between students and professors.

A hearing was set up in January of 1969 to investigate the allegations, but was taken over by approximately 200 supporters of the original students' claims. This interracial group, which was made up moved from the hearing room to Concordia's Computer Science center to await compliance with their demands for a hearing that gave serious consideration to the students' claims.

The students sent letters to then-prime minister Pierre Trudeau, as well as John Diefenbaker, and newspapers in Canada and the US.

"We vow to prolong this just occupation of this vital nerve center [the computing center] until justice is properly meted out to us and



Ninety-four students were arrested in the riot which caused over one-million dollars in damage

the whole student community," stated one press release.

The occupation continued for two weeks. Finally, on February 11, 1969 Concordia principal, Douglass Clarke, called in police to break up the barricade. They were requested by the university not to arrest anyone. However, this did not stop the police from calling in its riot squad.

Ninety-four students were arrested, and the entire one-million dollar computer lab was destroyed by fire. The students were charged with arson, conspiracy, and public mischief, but some have speculated that the fire was started by the police. Arson carried a minimum sentence of seven years, and a maximum sentence of life imprisonment.

Initially, the students were denied bail, and eventually two of the black participants were sent to prison.

The hearing committee was supported by Concordia faculty in its belief in Professor Anderson's innocence, despite an international

petition that was circulated through universities and CEGEPS in Canada, Britain, the US, and the West Indies asking for a federal investigation into the "Anderson Affair".

Alfie Roberts, who witnessed the 1969 events, reported that the event encouraged solidarity within the black community.

"This black response spoke volumes, louder than any words," he wrote. "Moreover, this domestic black solidarity demonstration spilled over into the international arena, particularly in the English-speaking Caribbean, where support was proffered by University students... [and] black forum groups."

A discussion will be held later this week, on February 11, to pay tribute to the 25th anniversary of the Concordia students' resistance. Rosie Douglas, a participant in the event, and currently a member of parliament in the Caribbean, will be the keynote speaker. It will be held in the Concordia Hall Building (1655 de Maisonneuve), in room B110.

A piece of her heart

An interview with Makeda Silvera

BY RIMA BANERJI

WOMEN OF COLOUR in Canada occupy a politically charged space where issues of race, class, gender, and sexuality intersect. Writing, as a form of self-affirmation and as a creative expression of resistance, has been an important tool for women of colour living in Canada.

Makeda Silvera is the co-founder and managing editor of Sister Vision Press, a Toronto-based publishing house which has provided a much needed space for the powerful voices of black women and women of colour to be heard.

Silvera's work in Sister Vision has been a central force in promoting the visibility of writers whose voices are usually excluded from mainstream institutions.

Works such as *Returning the Gaze* (edited by Himani Bannerji), a collection of critical essays on cultural production by Canadian women of colour, *Colour of Resistance* (edited by Connie Fife), writings by First Nations Women and *Creation Fire* (edited by Ramabai Espinet), an anthology of poetry by female Caribbean writers, have been significant additions to the body of literature and theory produced in Canada.

These and other books have highlighted the multiplicity of voices as well as the heterogeneity within the women of colour community.

Silvera herself is a prolific writer. Her piece "Man Royals and Sodomites: Some Thoughts on the Invisibility of Afro-Caribbean Lesbians" was one of the first essays discussing the complexities of reconciling sexuality with cultural identity. This appeared in *Piece of My Heart*, the first North American lesbians of colour anthology which Silvera also coordinated.

She is the author of *Silenced*, a book of oral interviews with domestic workers in Canada, and a short story collection, *Remembering G and Other Stories*. Her forthcoming book, *Her Head a Village* will be released in March 1994 by Press Gang Publishers.

I spoke to Makeda Silvera about her perspectives on the involvement of world majority women in artistic production.

Daily: What was the motivation for starting Sister Vision Press?

Makeda Silvera: The publishing house was started in 1985 and is Canada's first and only publishing house run by women of colour. When we started out in 1985 there were no presses around that had a mandate to publish works by women of colour.

As a matter of fact at that time, around 1984-85, there were only four published black women writers in Canada who had books of their own, and just a sprinkling of other women of colour.

Most of these books were not published by mainstream publishers or even small white-operated presses, but small people of colour presses that have since folded. One of the reasons why we started Sister Vision was definitely that there was this vacuum. There were no images of women of colour.

For a number of us there was concern about images and experiences not being reflected in literature at the high school and at the university level, or in bookstores.

As artists we understood that many of us, women of colour, would not get our works published because of all the biases and prejudices that publishers brought to the forefront when they dealt with us — in terms of voice, in terms of images, and in terms of our own experiences.

When we reflected on those images and experiences in books, they were not taken seriously because they weren't of the mainstream imagination or preoccupation. Those were some of the reasons why we decided that we needed a publishing house of our own, and that was the motivation.

Apart from that, basically a love for books. Because had we known anything about publishing at the time, there might not have been a Sister Vision Press. In other words, had we known or even imagined the enormous sacrifice, personally, professionally, and financially that we would have to make as

two working artists, we would not have entertained the thought for long.

I just want to say that though today I could not imagine doing anything else, had I the knowledge, the insight nine years ago, I would probably have chosen the path of so many other writers who dedicate their lives to developing their own craft. But what can I say, I'm now addicted, and the discovery of new writers satisfies that drive.

Are there many publishing houses run by or geared towards women of colour in North America?

To our knowledge, there is actually only one other publishing house which is in the United States, Kitchen Table Press. So basically there are only two publishing houses in North America.

What do you think of claims brought forward by mainstream institutions that artistic works by so-called marginalized peoples, whether it's gay or lesbian work or work produced by women and people of colour, are not as marketable because supposedly they only have a limited audience?

That argument is so tired. I hear it so much and I just think that they're full of shit because what they ignore and they don't talk about is that if it has a limited audience it is because of the power structures — it's because of racism, it's because of homophobia, it's because of all those things that many of our writers are not exposed, why people of colour are not reviewed in mainstream media as much as other white writers. It is for all of those reasons, not because of the quality of the work.

What do you think the mainstream conception of art and cultural production through writing is, and how are women of colour who are involved in cultural production challenging that?

That's big! Cultural production? I think that the mainstream has always seen writing, or the writer, as a part of their society — as a part of them. Which is, to use the tired phrases, white, middle class, and for the most part male. It has been only in the last fifteen or twenty years that white women have become visible as legitimate writers.

And in terms of people of colour on a whole, in a lot of ways we are still very much marginalized except for the one or three of us that they decide to give some weight to. When I say that I don't mean it in a derogatory way in terms of the quality of writing of those people of colour, because they're of course excellent writers.

It's just that there are a lot of other people around who are writing excellent stuff but because the mainstream controls so much of the industry of publishing they make sure that there are only two or three of us who have any success in

terms of media and promotion at any given time.

Do you think that black women and other women of colour who are cultural producers have a better reception currently than in the past?

Definitely, most definitely, and part of it is because of us. When I say us I mean us as people of colour, as women of colour who are in positions where we can challenge that status quo, where we can make a difference, whether it is in controlling the machinery of publishing as in the case of Sister Vision Press, or whether it's people who teach in universities, or students of colour who are challenging the institutions, and to some extent the wider artistic community.

Sister Vision also produces a large number of children's books. Have a lot of them been incorporated into schools to provide images of difference? Has there been a good reception?

Some of them have been incorporated into schools, but the school system is an institution just like publishing. These are domains where the dominant power structure controls. So in the case of schools where knowledge is imparted on to the next generation, it is not in the interest of the powers that be to have a majority of our books placed in those institutions.

Do you see that situation changing at all? Is there more inclusion due to the pressure put on by non-dominant groups?

A bit. I hope it continues. How long? How much? But a lot of that also depends on activists and parents and other concerned people pushing for change.

As far as a political outlook is concerned, how do you think that women of colour writing are building a more inclusive community? What is our special contribution to cultural production?

It's sort of a tricky question and it's difficult to answer because I think that women of colour have contributed in a variety of ways. One is just the pure artistic merit of the writing and the inspiration that it gives to other women of colour. The reflection of self in those writings and the experiences that are so familiar... that feels so much like home.

In terms of the political, I think there are a lot of anthologies that are filling the void, in terms of re-educating or educating the mainstream and the ignorant. In addition, anthologies are important and very political.



Makeda Silvera and her two daughters

continued on page 21...

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Leacock Building

DEADLINE: Friday, March 4, 1994

POETRY BY TED RUNCIE

C-in' me

One of these days
for all of those new
advertising gimmicks
I'm gonna look up
on a bus, or in a subway train
and see a true image of myself
selling underwear or tooth-
paste,
diapers or milk:
as I turn pale and drop dead
with the fright of it all.

Immy Jimmy

"Jimmy Grant?
Jimmy Grant!
Don't call me no
fee-fie-foe-fum fuddling
Immigrant!"

I came off that boat
kicking and screaming
to live and learn,

off that Air Canada boat
- was all that she wrote
four to seven one, two,
three, hours
and I lost my heaven.
I came off that boat
crying, just dying - of cold
to return to the warm
friendly faces and places of old
on my island - too nice
to trade for a desert of ice!
I came off that boat
seven years old
never been told

Newfies or Niggers
- second class diggers of
foreign fool's gold.
I came off that boat
unconditioned to learn
harassment and insults
the most we can earn
in hours of minimum-waging
and toiling: Sour milk.
The spoiling of dreams!
I came off that boat
incredulous and white-eyed
marvelling at the uncommon

skin
and uncommon snow
didn't really know that
one day - any day - i might
TuRn up (statistically) as
another right-handed, left-
handed
underhanded, police observed
(assisted ?) impossible suicide!
I got off their U-boat
kicking and screaming
But hear now! It's time to make
a U-turn!
Please Mr. Burger King
Lend me your ring
Or wish me right back where I
wanna be,
where the sun won't smile
from afar as we freeze
to the land of forever
blue skies and blue seas!
Please Brother Martin King
Preach me something,
cause I've had enough

by Ted Runcie
from "Frozen Flight" copy-
right 1992

Musette

I remember how,
after Church
one Sunday morning,
You came up to me
(smilingly)
and asked if I was
making a statement
with my hair
locksed this way ?
I replied, " Yes. "
cutting
that potentially ridiculous
conversation
short.
But here it is - my answer
(the long and the short of it) :
I heard my roots
crying out
and couldn't pretend to be deaf
anymore!

by ted runcie - 1993

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NFB CINEMA



ANSWERS TO CROSSWORD ON PAGE 14

ACROSS

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75. bee 76. Do 77. Ice



Get up Stand up!

Commemorating Reggae great Bob Marley

BY CYNTHIA REYNOLDS

FEBRUARY 6 marked the birthday of a man who has been referred to as mythical, prophetic, the high priest of reggae. Bob Marley, had he survived, would have turned 49 this year.

Though the world will never have the chance to experience Bob Marley in concert again, and most of us here at McGill were too young to see him while he lived, the music he left behind speaks the message he professed during his short but memorable life.

Complementing the educational aspect of his music were his efforts to instill pride, hope and a strong positive identity within his listeners

In 1964, Marley, Peter Tosh and Bunny Wailer, formed "The Wailing Wailers".

It became one of the most successful and popular reggae bands in Jamaica, and the first great reggae band to center its identity around Rastafarian philosophy. Their music would drive reggae to the forefront of Jamaica's musical scene.

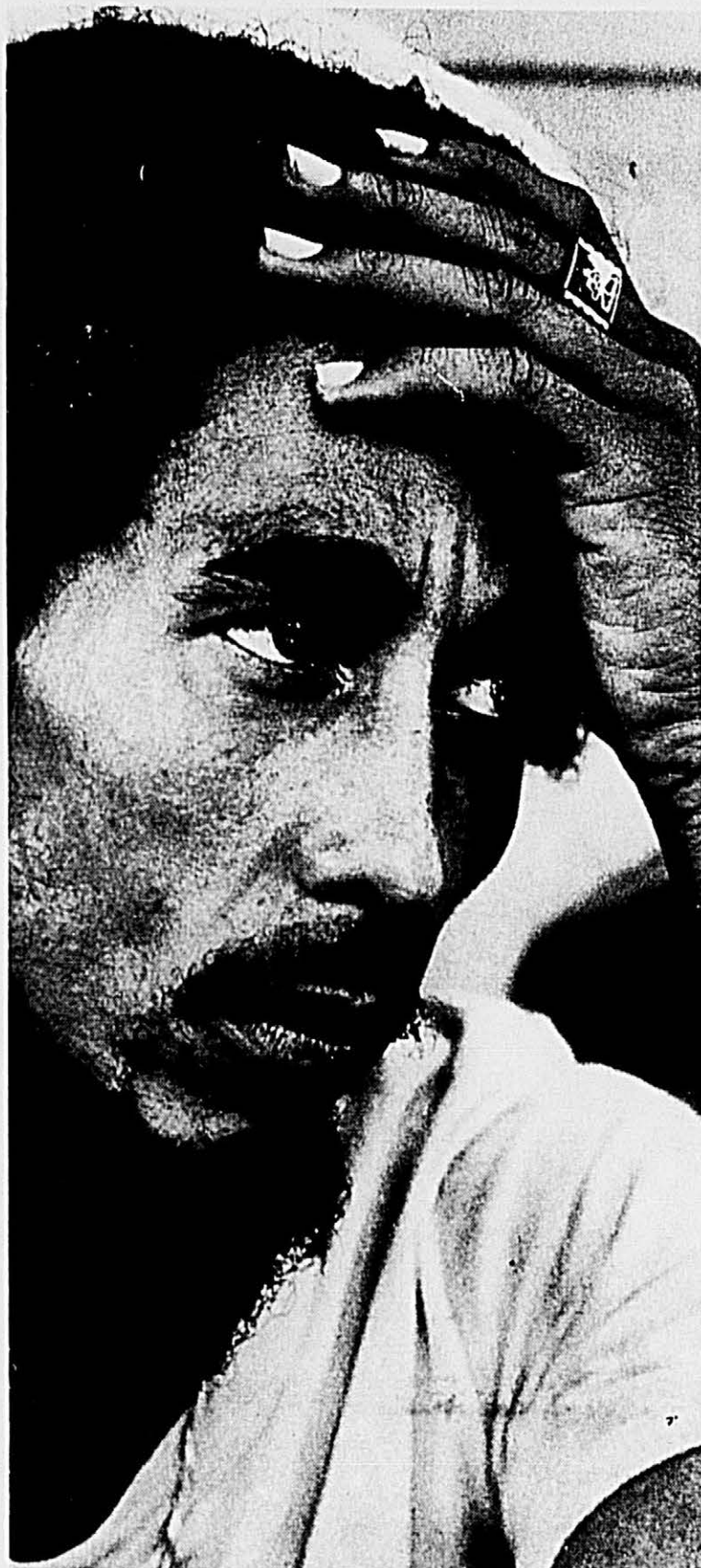
As a Rastafarian, Marley was influenced by the Marcus Garvey back to Africa movement, which had gained its strength in black America in the 1920's. His interest in the African slave trade stemmed from this, and encouraged him to write songs to about the history and struggle of black peoples.

Complementing the educational aspect of his music were his efforts to instill pride, hope and a strong positive identity within his listeners and to help eradicate the inferiority that had been unjustly taught to black Jamaicans.

In "Redemption Song" Marley urges listeners to "Emancipate yourself from mental slavery, None but ourselves can free our minds." Through lyrics such as these Marley calls for listeners to challenge themselves.

Marley explained, "Nothing I do is in vain. There is nothing I ever do that goes away in the wind."

In 1972 he signed with Island Records. From this point on, Marley would see record after record go gold.



Many musical critics believe Marley's career peaked in 1976 with his *Rastaman Vibration* tour. Artists such as Bob Dylan, Stevie Wonder and Eric Clapton attended his show and in effect were a testimony to Marley's worldwide musical success.

By this time neither his message nor his popularity could be contained within racial boundaries. Marley and his music transcended social categories and labels playing to a diverse international audience. The world proved eager to listen to reggae music, and susceptible to his message of "one love, one heart" for all human beings.

On May 11, 1981, Bob Marley died of cancer. He was 36 years old.



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Tomorrow: Torah Talk with Rabbi David Merling, 4:00 P.M.

Wednesday: Presentation by Israeli Consul-General, Itzhak Levanon, on the Peace Process, 3:30 P.M. (co-sponsored by P.Z.C.)

Washington Trip follow-up meeting - 5:30 P.M.

Chug Ivrit - 6:00 P.M.
Israeli Dancing - 7:00 P.M.
(co-sponsored by P.Z.C.)

Thursday: Come check out the new pool table...Arrives today

Friday: Friday Night Dinner at 6:30 P.M.
Cost: \$9.00 Payment and Reservation by Wednesday February 9th.

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International Development Week

February 7-11, 1994
McGill SIDE

Monday Feb. 7th

- 11:30 AM: "Deconstructing Development" Interview with Kalpana Das, Director of the Intercultural Institute of Montreal. On Radio Show Twisting Tongues, Host: Minelle D'Souza, CKUT 90.3 FM
- 4:30 PM: Movie: "Kanehsatake, 270 Years of Resistance," with discussion following at Thomson House, 3650 McTavish Street (admission free)

Tuesday Feb. 8th

- 5 PM: "Democracy and Development," a panel discussion in Leacock 429 with:
1. Professor M. Frankman, "Who's Afraid of Democracy?"
2. Professor P. Oxhorn, "The Importance of Democracy in Today's World"

Wednesday Feb. 9th

- 5 PM: Development: Discussing Student Experiences and Perspectives, Part I. Shatner, Room B09/B10

Thursday Feb. 10th

- 5 PM: Development: Discussing Student Experiences and Perspectives, Part II. Shatner, Room 107/108

Friday Feb. 11th

- 7 PM: CDAS Open House
Keynote Speaker: Howard Stepler, "Feeding the Hungry."
CDAS, 3715 Peel St.

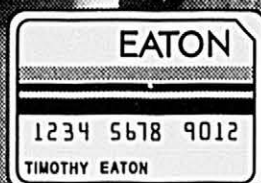
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EATON'S
Goods Satisfactory or Money Refunded

Black Canadian feminist Makeda Silvera speaks

... continued from page 17

They educate and introduce us to each other, because the thing is that as people of colour we don't know each other; historically all that we have been fed are books about white achievements, white institutions, white art, white, white, white. So I do believe that's also one of the other important contributions that we're making to ourselves in terms of building a more inclusive community.

How important do you think writing is for women of colour, as an important part of our struggle to define and celebrate our identities? Do you think writing is more accessible than other forms of cultural production?

I suppose so. I mean it's a very cheap medium. A pencil or pen is everywhere, and there's scraps of paper around! So I think yeah, it's an art form that is very accessible for women of colour to explore their creativity.

There are certainly many different kinds of other art forms but of course for a lot of those one needs money. I think visual art is one art form that I find can make profound statements in colours; but again it costs much more in terms of money.

I salute women of colour who have pursued that art form, whether on canvas, video or film.

I wanted to talk about your essay "Man Royals and Sodomites: Some Thoughts on the Invisibility of Afro-Caribbean Lesbians", which was a pioneering work in its discussion of Afro-Caribbean lesbian experience. What was your intention in writing this piece, and what kind of impact has it had?

My intention basically was to let people know that we exist. That we have always been there. One, my particular community, the black community, and in particular, the lesbian and gay community which for the most part reflects again a white middle class value and image. I guess there were two or three parts to the intention around writing it.

One was myself. It was a very personal exploration to find a self, to find some kind of image, and to find some kind of continuity, because in our communities these things are not talked about and they're ignored, they don't exist, and it's always the same rhetoric: "[Lesbianism] is a white thing".

So it was really important for me to do that kind of exploration, to go

back to roots. Two, there really is not, especially in Canada, a lot that has been explored, that has been written about us as lesbians and in a lot of ways we're also marginalized within those lesbian communities.

periences within our lesbian of colour community.

What is Sister Vision working on right now?

Well, we're working on quite a

"Historically all that we have been fed are books about white achievements... I do believe that one of the other important contributions that we're making to ourselves [is] building a more inclusive community."

— Makeda Silvera

What would be your assessment of other works that are being produced by black lesbians and other lesbians of colour?

I think that lesbians of colour are just beginning to write about their experiences even though there has been a limited space. I think it's great. I just hope they continue. There still aren't enough lesbian voices out there and we need to hear all those different voices and expe-

number of things. Our area and our focus still continues to be women's oral history, creative writing (which includes fiction, poetry, plays) and books for children, young people, and also anthologies. In our collection of books to be published this spring there is *Miscegenation Blues*, an anthology which includes the voices of mixed race women. It promises to be a very powerful collection of writings. We have *Pearls of Pas-*

sion, a book of lesbian erotica. This is a collection of writings featuring over twenty-five lesbian writers with a range of exciting, daring, tantalizing prose and poetry. Then, *The Very Inside*, which is an anthology of writings by Asian and Pacific Islander lesbians and bisexual women.

This actually is the first major collection of poetry and prose, interviews and articles, by Asian and Pacific Islander lesbians and bisexuals. It includes over fifty contributions by women originating from different parts of this diaspora, Korean, Chinese, Japanese, Vietnamese, Filipina, South Asian, the list just goes on. We're also coming out with a series of stories about Aboriginal life and culture. These are books for adults as well as for children.

Makeda Silvera's work in *Sister Vision Press* has been integral to reshaping the agenda of publishing in Canada, by allowing women of colour a space for self-definition. *Sister Vision* books are available through General Publishing and can be ordered at any bookstore in Canada. The publishing house is also looking for volunteers to help with publicity and distribution. *Sister Vision* is always open to submissions by women of colour who are either emerging or established writers.

Write: *Sister Vision Press*, P.O. Box 217, Station E, Toronto, Ontario, Canada M6H 4E2.

BY MARCIA JAMES

The Mirror Me

When I look into the mirror
I see two eyes nose mouth cheeks chin
but no face
When I look into the mirror
It tries to avoid my reflection
It displays the
shadows around where I should be
When I look into the mirror
the mirror looks back
at its faded copy
When I look into the mirror
it knows I don't remember
what I look like
so,
It shows me the reflection
of other, duller mees
When I look into the mirror
I mis-pronounce myself
I spell myself wrong
and present a me off-guard
When I look into the mirror
my mother looks into me
she worries,
but has no wrinkles
When I look into the mirror
I realize
nothing
When I look into the mirror
I expect to see the world
and
I
don't

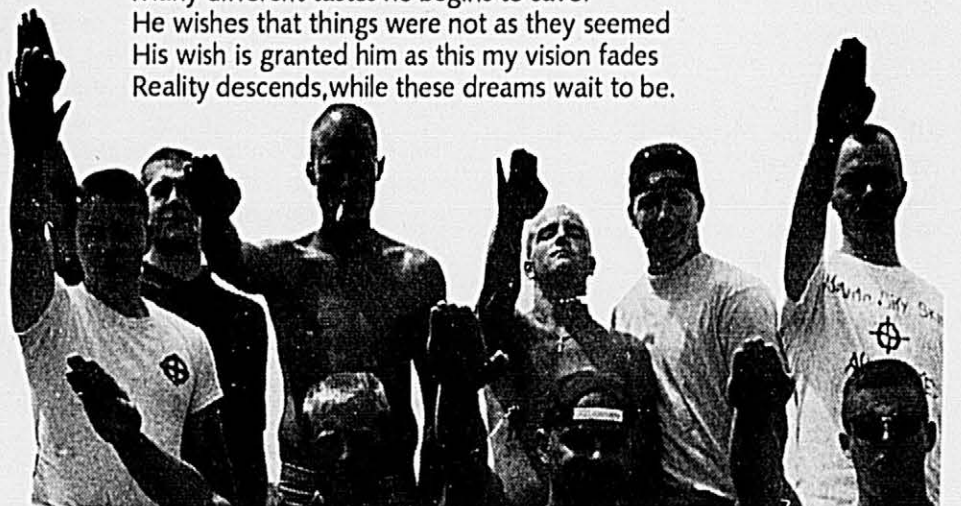


Poetry

BY TAFADZWA KASAMBIRA

Swastika

And he now uses his razor to snip wild ends
The last of a breed who used it more fully
His aggression is now focused on assailing books
Hardbacks were paperbacks to that flurry of fists
and knives which slit and stabbed and kicked
with Doc Martens whose soles now kiss the ground
The ground that once embraced the object of that affection.
Such a painfully potent kiss it was
One that made the object bleed for joy
That made the object blue, black, purple with pride
While parading its colors in an unconscious state.
He admired his boot imprint in that trampled face
A face of triumph, it used to be for him
It now triumphed over his shame and remorse.
Gone is the symbol, the salute a mere greeting
to all whom he knows
From sweet chocolate to golden honey
from luscious olives to peaches and milk
Many different tastes he begins to savor
He wishes that things were not as they seemed
His wish is granted him as this my vision fades
Reality descends, while these dreams wait to be.



Events

ECO will be having a worm composting workshop February 28. For more information drop by the ECO office (Shatner 410) or call 842-2475 before February 11.

International Socialist meeting and discussion: Why do socialists say: "Troops out of Northern Ireland!" Concordia University, Hall Building, H771. Wednesday February 9, 19h30.

The Ghetto Safety Project's Volunteer Orientation session will meet on Tuesday the 8th of February in Shatner Union Building room 107/8 at 17h00. All those interested in doing a safety audit of the Ghetto should attend.

Pugwash! Meeting tonight in Burnside Hall 305 at 19h00. Come or be scorned!

Everybody wants to rule the world! Come participate in an International Game — a simulation of world trade and politics presented by Aiesec McGill. All are welcome. Shatner 310, Today at 17h30. Info: 398-6821.

Pathfinder Bookstore celebrates Black History Month. Open house Saturdays February 12, 19 and 26, 13h00 to 17h00. Books by Malcom X, Nelson Mandela, Thomas Sankara, and many others. Continuous showing of Malcom X on video. 4581 St. Denis, 284-7369.

McGill Organic Food Coop. Come order your tasty health non-corporate organic food from the McGill Organic Food Coop. Every Monday 11h30 to 16h30 Eaton Building room 505. Bring a deposit and pick up is Wednesday.

Committed volunteers (male and female) needed for Women's AIDS Hospice to give hands-on practical support and care. Please call Sharon at 525-9210.

"Breaking Free... Celebrating our natural sizes!" In an informal, small group setting, we plan to explore a variety of issues related to body image. Tuesdays 2-4, beginning Feb. 8 for 8 sessions at the downtown YWCA. Info: Elizabeth, 694-6879 or Karen, 487-4767.

Alliance for the Mentally Ill (Québec). Tonight, Evening Support Groups for parents spouses siblings and adult children of the Mentally Ill. 19h30 at 4333 Cote St. Catherine Road. Info: 486-1448

Running on empty

Community centres do a lot with very little money

MONTREAL (CUP) — Workers in youth programs at community centres in Little Burgundy are continuing to provide tutoring services to an increasing number of students, even though funding continues to drop.

"There are very little resources for the kids in the Little Burgundy community and these programs give them the chance to do something constructive with their time," said Nathan Hoedeman, a youth worker at Youth in Motion.

Students from both Concordia and McGill universities are helping out by volunteering every afternoon for tutoring sessions.

"We encourage kids to come here to work on improving their own skills and to make them realize that they have potential," he said.

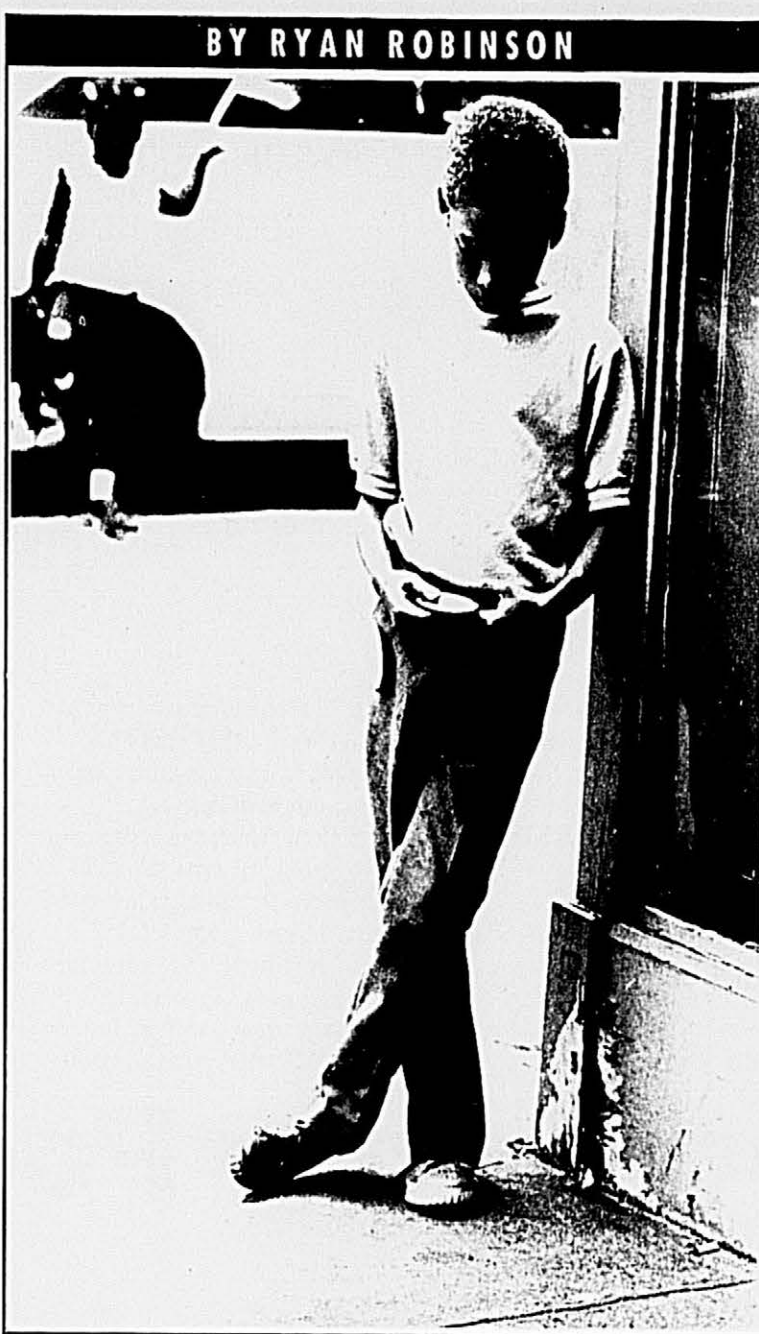
The Youth in Motion programs are designed for teenagers in order to continue the efforts of community centres which appeal to younger children, such as the Tyndale St. George Community Centre.

"The kids that are going for their first year at Youth in Motion are able to cope with the type of program because it's what they're used to doing at Tyndale," said Shannon Bell-Wyminga, director of Tyndale St. George.

The Tyndale program is funded largely by church donations. Organizers have to find other means to keep the centre running.

The Protestant School Board has recognized the importance of the tutoring program at the centre and pays for the salaries of two part-time employees.

"The tutoring program is really making a difference with the way the kids are coping with school,"



Bell-Wyminga said. "Our program coordinator, has really done a lot to develop and expand the programs particularly targeting some of the

needs of the black community."

Bell-Wyminga said parents are encouraged to volunteer their time at the centre in exchange for a re-

duction in the membership fee. This provides them with the sense that their contributing to something worthwhile.

However, Kim Kidder, program coordinator at Tyndale, said many of the families connected with the centre consist of single mothers who are extremely busy with work or school.

"Our main focus is education," said Kidder, "since most of our kids are being bussed out of the area for school, they can't take advantage of the extra-curricular activities held there — especially tutoring."

Kidder said the staff at the centre is conscious of the issues facing the black community like racism and discrimination and the realities that go on in the children's lives.

"We do monthly cultural awareness activities...like Black History Month where we're dealing with educating views on certain issues concerning the black community," Kidder said.

Allan Marjerison, treasurer at Tyndale said the after school program employs a 'practical Christianity' approach which focuses on giving kids the feeling of self-worth and achievement.

Classes are run in the evenings in cooperation with the Teaching English as a Second Language (TESL) department at Concordia.

Adequate funding for these community programs remains the largest problem faced by centres like Tyndale St. George and Youth in Motion.

"If we break even, we're really lucky," Marjerison said. "For 1994, we really don't know how we are going to manage."

Africa: shattering the myth

BY TAFADZWA KASAMBIRA

THE WEARING of clothes made from African fabrics and of ethnic ornaments has become highly fashionable among African-

American youths searching for their cultural identity.

More knowledge should be gained, however, about African people and the significance in Africa of the merchandise bought here in North America.

Why is Kente cloth valued so highly in West Africa?

How many people wrongly assume that traditional African clothing is everyday dress in all African countries?

How many know that Wolof and Swahili are just two of the hundreds of languages and dialects spoken in Africa?

It seems relatively easy to adopt the clothing, music, and occasional Swahili word from Africa, whereas many find identification with the people difficult.

African-American peacekeepers serving in Somalia expressed their

disappointment in what they once regarded as the "motherland". Africa has been thought of by these and others as the "heavenly homeland" for decades (twenty years ago, Stevie Wonder vowed that he was going to emigrate to Senegal), and when they realize that Africa is a place just like any other, with its highlights and low points, including racism, there is felt a sense of loss and they ask the helpless question: "Where to now?"

The Western image of Africa is of poverty-stricken children reaching out to our American saviors for support; of animals running through our mud-plastered huts, while we speak to each other in our native tongue because we haven't grasped the concept of speaking English yet.

Areas of Africa torn apart by war, lack of water and bad government are, in reality, as desperate as

they seem on TV here.

There is another part of Africa, however, which one never sees or hears about in Canada, nor in the rest of the Western world.

That we have bustling cities with high-rise office and apartment buildings lining wide tarred highways, large shopping complexes, and clubs and restaurants in which the latest Western music can be heard, and the finest African, European and American cuisine can be savoured, is an almost inconceivable concept for most North Americans to grasp.

"You speak good English!" is a comment often posed to me and virtually all other Africans who come here, and whereas I used to erase some of that ignorance by imparting a little knowledge (my native language is Shona, while the national language back home is English), the task has become too cum-

bersome and exasperating.

It should be obvious that there is a gap between the image of struggling Africans living in poverty with little else to write on than dust, and our being accepted to attend McGill University. Aren't the lessons being taught about the "Third World" in schools and via the media seriously lacking?

An American girl once asked me if we had kangaroos jumping through our house back in Zimbabwe. I'll answer her question here in four parts:

1. Kangaroos are found in Australia;
2. Wild animals are kept in game parks (even in Africa), not in the city where I live;
3. My house has doors; and
4. That scenario is unlikely because if the kangaroo jumped out the back door, it may hit the fence surrounding the tennis court, and if it leapt out the front door, it may fall into the swimming pool.

The long hot summer just got way cool

1994 AUDITIONS

Paramount Parks is holding auditions for the 1994 Summer Season at Paramount Canada's Wonderland. We need experienced singers, dancers, actors, technicians, and variety performers of all types.

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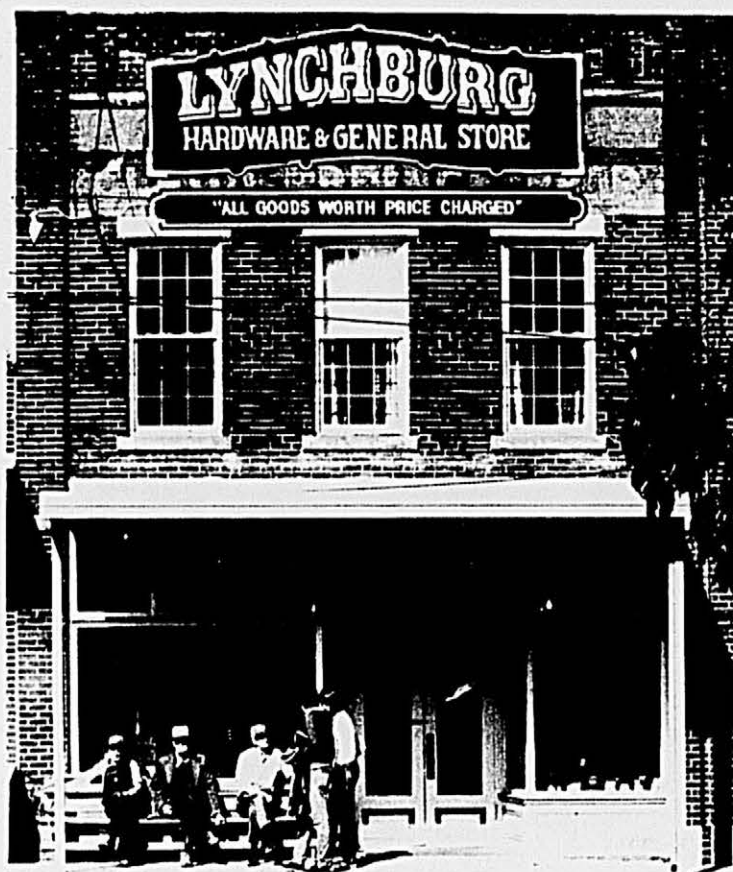
If you're over 16, call 905/832-7454, or write: Paramount Canada's Wonderland, 9580 Jane Street, P.O. Box 624, Vaughan, Ontario.

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Le mercredi 16 février
Université McGill, Salle de bal des étudiants
3480 McTavish
12h00 à 15h00: Techniciens
12h00: Numéros de variété
13h00: Chanteurs, acteurs
15h00: Danseurs

Montréal, Qué.
Wednesday, February 16
McGill University, Student Union Ballroom
3480 McTavish
12-3:00, Technicians
12:00, Variety Performers
1:00, Singers, Actors
3:00, Dancers

CANADA'S WONDERLAND

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McGill Students (with valid ID): \$3.50 per day, 4 or more consecutive days, \$2.75 per day (\$11.00 per week). McGill Employees (with staff card) \$4.50 per day, 4 or more consecutive days, \$3.75 per day (\$15.00 per week). All others: \$5.00 per day, or \$4.25 per day for 4 or more consecutive days (\$17.00 per week). Extra charges may apply, and prices do not include applicable GST or PST. For more information, please visit our office in person or call 398-6790 – **WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER.** The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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Take a Break! Condo for rent in Puerto Vallarta - Resort near beach, 10 mins. from downtown/sorport. \$200/person per week. Sleeps 4 adults. Call 844-7355.

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